

7
*Want of Univerfality no juft Objection to the
Truth of the Christian Religion.*

694. 9. 17
A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
Propagation of the Gospel in
Foreign Parts ;

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish-Church of St Mary-le-Bow,

On Friday the 19th of February, 1730.

By **J O H N D E N N E**, D. D.
Archdeacon of Rochefter.

L O N D O N,
Printed by J. DOWNING, in *Bartholomew-Clofe,*
near West-Smithfield, 1730.

February 19. 1730.

*At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts.*

A G R E E D, That the Thanks of
the S O C I E T Y be given to the
Reverend Mr. Archdeacon *Denne*,
for his Sermon Preached this Day before
the S O C I E T Y: And that he be de-
fired to Print the same.

David Humphreys,
Secretary.



MARK XVI. 15.

*And he said unto them, Go ye into
all the World, and preach the
Gospel to every Creature.*

TH E S E Words are a principal part of the Commission, which our blessed *Saviour* gave to his Apostles, to publish a *Revelation* throughout the World, which he had already prov'd to be *Divine*, by its intrinsic Excellency, the Accomplishment of Prophecies, a Life of Miracles, and his own Resurrection from the Dead: However, for fear that *they*, who before his Crucifixion had one and all *forsook him* Mat. xxvi 56. *and fled*, and would not afterwards, thro' *Unbelief, and Hardness of Heart* (ver. 14.) *believe even them, which had seen him after*

he was risen ; for fear, I say, such (a) *choice Confederates and Accomplices* should go on to resist these reasonable Means of Conviction, or should despair of executing a Commission, that must have appeared most dangerous, if not impossible, in human View, he assures them, that if they would but (b) *wait* a few Days, till he should be *carried up into Heaven* before their Eyes, in a Cloud of Glory, and with a Retinue of Angels, he would then vouchsafe them a Demonstration to their *Senses*, as well as *Reason*, of that Almighty (c) *Power*, which was to be *given unto him in Heaven and in Earth* ; for they themselves should be so far *endued* with it, as that (d) *these Signs* should *follow them* ; they should *in his Name* cast out Devils, they should *speak with new Tongues*, they should *take up Serpents*, and if they drank any deadly Thing, it should not hurt them ; they should *lay Hands on the Sick*, and they should *recover*. In Obedience therefore to such an Authority and Power, the *Apostles* (e) *went forth*, and *preached every where*, as they had Opportunity,

(a) Woolston's *Moderator*, p. 51. (b) *Acts* i. 4, &c. *Luke* xxiv. 49, &c. (c) *Matt.* xxviii. 18. (d) *Mark* xvi. 17, 18. (e) *Ver.* 20. *Acts* xiv. 3. *Heb.* ii. 4.

for Propagation of the Gospel, &c. 5

tunity, the Lord working with them, and confirming the Word of his Grace, with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost. This is a plain and short Account of the Rise and Progress of the Christian Religion : and sure the most prejudiced against it can in Reason desire nothing more free from any possible Suspicion of Enthusiasm, Fraud, or Imposture.

It is needless for me to criticise on the Text, since every careful Reader of the New Testament will easily discern from (a) parallel Places, as well as the (b) Jewish Phraseology, that every Creature does mean Men only : and that the Command here given, did authorize, and require the Apostles (who had hitherto been confined (c) to the lost Sheep of the House of Israel) to go and preach the everlasting Gospel of the Kingdom of Heaven, not only in Jerusalem, Judæa, and Samaria, but unto all that

(a) Matt. xxviii. 19. Luke xxiv. 47. Acts i. 8. Rom. viii. 21, 22. Colos. i. 6, 23. Rev. xiv. 6. (b) *Phrasilogia Judææ tritissima, per quam omnes homines denotantur, maxime hi qui Israelitæ non sunt.* Lamy Comment. in Harmon. Evāg. p. 631. Grotius in locum.---The English Reader may have all the Satisfaction he can want, by consulting Dr. Hammond on the Place, and Dr. Lightfoot's Works, Vol. I. p. 272. (c) Mat. x. 6.

6 A Sermon before the Society

that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, unto the uttermost Part of the Earth.

THE Words then, which I have chosen for a Text, will afford me a Subject most suitable to the present Occasion of our Assembling in the House of God, as they clearly lead me,

I. To shew, That the Gospel of Christ, is in its Nature and Design fitted for the Use and Benefit of all Mankind without Exception, to whom it shall be revealed and preached, And Secondly,

II. THAT the Promulgation of it, altho' in Fact not universal, may be reconciled with the Wisdom, Justice, and Goodness of God; and is no real Objection to its Divine Authority, And then,

III. and lastly, To press upon all Christians the different Obligations they lie under at this Day, according to their respective Opportunities and Abilities, to make it known to all Nations for the Obedience of Faith,

I. First,

for Propagation of the Gospel, &c. 7

I. First, I am to shew, That the Gospel of *Christ* is in its Nature and Design fitted for the Use and Benefit of *all* Mankind without Exception, to whom it shall be revealed and preached. And of this there can be no doubt, if we consider how it once did, and may at all Times (a) restore the Knowledge of the one true God, and free his Worshipers from the numerous Errors and Abominations of Idolatry and Superstition, and then engage them to obey, love, and imitate him --- How it reconciles all repenting Sinners unto their offended Creator, in a Method that could never enter into the Heart of Man, but yet appears most consistent with the Holiness, Justice, and Mercy of God, with the Wisdom, Authority and Honour of his Providential Government, and with his irreconcilable Hatred

(a) The Author of Christianity as old as the Creation acknowledges it to be true in Fact, that the Pagan World ran into Idolatry; and that the Business of the Christian Dispensation was to restore the true, primitive and natural Religion.---He ought in justice to have added, that it did this most effectually, wherever it was preached; altho' the Light of Nature (clear and shining as he would have it, and without any Defect) had not before dispersed the gross Darkness of Idolatry, nor destroyed those traditional Revelations, which Pagan Priests imposed upon all People as Divine Oracles, notwithstanding the true primitive, and natural Religion, was (according to his Philosophy of innate Principles) implanted in Mankind from the Creation, p. 379.

Hatred to Sin---How it teaches, commands, and enables Men to *escape the Corruption that is in the World thro' Lust*, thro' inveterate Prejudices, false Reasonings, evil Customs, and debauched Examples ---How it establishes upon immoveable Foundations universal Benevolence, which is the Cement of Civil Society, and makes it an indispensable Duty for us to extend our Love, Goodness and Charity to all our Fellow-Creatures, in like manner as *God and Christ* have loved us. ---How it renews and heightens all the Obligations and Motives of natural Religion and Morality, and even adds to these such as are stronger, such as Divine Wisdom only could contrive, and Divine Power enforce with a Sanction of Rewards and Punishments, as lasting as our Souls. And indeed every Article of *Christian Faith*, every Doctrine and positive Institution of the *Gospel*, has an evident Tendency, and a real Fitness to improve, exalt, and perfect sinful Men, and to procure for them (a) *Happiness during the Extent of their being; Happiness in this, and Happiness in a future State, which every serious and considering Deist ought to have in View.* FROM

(a) *Lit. Scheme*, 12^o. p. 406.

for Propagation of the Gospel, &c. 9

FROM these Considerations, I say, as well as from many (a) express Texts of Scripture, that might here be urged, it must be plain, that the *Gospel of Christ* is in its own Nature fit, to be a Law to all Mankind: and that the *Love of God* in him, is not confined to any Family, Nation, or Country, but every *Son of Adam* may and ought to enter into the *Christian Covenant* by Faith, Repentance, and Baptism, whenever Providence does vouchsafe him the Blessing of an Opportunity.---It was no Question the *Will of God*, that all Men, ^{1 Tim. ii.} *Jews, and Gentiles, (for there is now no Difference between them)* should be saved, and come to the Knowledge of the Truth: and pursuant to this Will, our Blessed Saviour did give a Commission to his Apostles, to go into all the World, to preach the Gospel to every Creature, and to make Disciples of all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

AND wonderful beyond Belief or Imagination was the Extent of their Travels,

B

and

(a) Matt. xxviii. 19. Luke xxiv. 47. John i. 12.---iii. 16, 17.---x. 9.---Acts x. 34.---Rom. x. 12, 13.---Gal. iii. 7, 8.---Rev. v. 9.---xiv. 6.

and the Number of their *Converts*, unless we do suppose them to have been *endued* with Zeal, Courage, and *Power from on high*, and to have *confirmed* the Doctrine they taught with a Series of *Miracles*, and *divers Gifts of the Holy Ghost*, especially that absolutely necessary one of speaking all Languages. - For by their Means the *Christian Revelation* spread its Victories and Triumphs far beyond the wide Extent of the *Roman Empire*, over all other Religions, tho' ancient and established. --- It did indeed in no respect more resemble the *heavenly Light*, (a) than in that unconceivable Swiftneſs, wherein it is darted, as in a Moment, to the *uttermoſt Parts of the Earth*, and ſhineth all at once from under one End of Heaven to the other; ſo that in all Probability had *Chriſtians* in ſucceeding Ages had the ſame Concern and Zeal for their Religion, had they done their Duty, and every where promoted it according to the expreſs Command of *Rev. xi. 15.* their Maſter; *the Kingdoms of this World* would

(a) Eusebius seems to relate a plain matter of Fact, tho' in figurative Language, when he tells us how the Christian Religion was diſperſed thro' the World, Οὕτω δὴ τὰ ὑρανίων δυνάμει, καὶ συνέργει, ἀδρόως οἷά τις ἡλίῳ βολῇ, τὴν σύμπασαν οἰκουμένην ὁ σωτὴρ Θεὸς κατήνυξας ἀβυσσος. Ecclef. Hiſt. Lib. II. c. 3.

for Propagation of the Gospel, &c. II

would have long since become, if not continued, what they certainly will be, *the Kingdoms of our Lord and of his Christ, who shall reign for ever and ever.* —

THE Gift of Tongues, it is true, ceased after some Time, as did the Power of working Miracles: (a) but they subsisted, as long as they were necessary in the Reason of the Thing, that is, till the Civil Powers began to declare openly in Favour of Christianity, and had established it by Law: and then one would think it could scarce fail to thrive and flourish, whilst it met with all manner of temporal Encouragements under the Roman Empire, till in the ordinary Course of Providence, and by human Means, it should by degrees spread itself farther and farther into all the World.—And is God to blame for not governing reasonable and fit Agents from that Time, even unto the End of the World, by extraordinary and miraculous Interpositions of his overruling Power?—Is it not enough to justify him, and the Religion he revealed,

B 2

from

(a) I must refer to an excellent Sermon published by Bishop Bradford, as an Appendix to his Boyle's Lectures, that the Reader may have the fullest Satisfaction upon this Subject: and know how much I am indebted to his Lordship for what I have said upon it throughout this Discourse.

from the Charge of Imposture, that he put the Support and publishing of it into the Hands of proper and intermediate Agents, making Men to be Instructors one of another, and engaging them to do this Duty by all possible Obligations, as well as express Promises of his Assistance and Reward? So that "if the Gospel be not published to the World universally, it proceeds not from any Defect in the Provision, which God hath made to that purpose; but from the Fault of those, to whom so great a Trust has been committed."---*Deists* might as well object (and so I believe they would, was Christianity abolished) to the Being or Goodness of God, for not preserving the *true, primitive, and natural Religion*, pure and perfect in every Place, by Miracle, and hindering Men from such an Abuse of Reason, as was the Occasion of their own, and others (a) *falling into, and continuing, from Age to Age, in a deplorable State of Ignorance, Idolatry, and Corruption*, unless this be the very State God designed they should be in; for both Means and Ends, are entirely in his Power.---And what then? we ought

(a) *Christianity as old, &c.* p. 196, 375, 378, 393, 399.

for Propagation of the Gospel, &c. 13

ought in Reason to expect no more of him, than that he do make Use of the most natural, and reasonable Means to any End; and if those Means become insufficient for that End, and miscarry in the Event, thro' the Fault of free and moral Agents, the Blame must rest on *them*, and not on *him*. — The *Instruments* (a) alone of conveying ordinary or extraordinary *Assistances*, sufficient in themselves for the purpose of continuing, or replacing Men in a State suitable to the original Dignity and Excellency of their Nature, are inexcusable, if they do not what they ought, and thus frustrate Reason or Revelation of their intended Effects. (b)

THIS is the very Case of the *Christian Revelation*, for History assures us that *Christians*, after its first Establishment, did not consider the Nature, or Value of the *Treasure* committed to their Trust, nor how they might have enrich'd the *unbelieving* World without

(a) P. 401, 402. (b) The judicious Dr. Barrow sets this Way of reasoning in the clearest Light, God's Intentions, says he, are not to be interpreted, nor his Performances estimated by Events, depending on the Contingency of human Actions, but by his own Declarations and Precepts, together with the ordinary provision of competent Means, in their own Nature sufficient to produce those Effects, which he declares himself to intend or to perform. *Barrow's Works*, Vol. III. p. 334. After which he applies this general Observation to the particular Case of the promulgation of the Gospel.

14 A Sermon before the Society

out miraculous Assistances: *Iniquity soon abounded*, and Zeal for true Religion *waxed cold*; the *Gospel of Peace* was itself turn'd into an Occasion of Hatred and Violence, and the Professors of it broke into Sects and Parties, each of them censuring, reviling, and damning one another; so that tho' they retained the *Form of Godliness*, the *Power* of it was lost in their *Tempers and Practices*; nay, the very Name and Principles of *Christianity* were prostituted to those base and wicked Purposes, which furnish *Infidels* at this Day with their *choicest Weapons* to attack it.—The

² Cor. iv. God of this World blinded their Minds, lest
4. the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them; Revelation was spoiled at first, thro' the Subtleties and Refinements of *Philosophy*, of Science falsely so called, and of
Col. ii. 8. vain Deceit, after the Traditions of Men,
1 Tim. iv. 20. after the Rudiments of the World, and not after Christ; and then a covetous, an ambitious, and a worldly Spirit, stopped its Progress, and opened the Way to *Mahometism* and *Popery*, to an idolatrous, a corrupt, and a superstitious *Christianity*. So that tho' the *Gospel* have left many Countries, which it once possessed,

ferred, and was never published *universally* to the World, yet this proceeds not from any Defect in the Provision which God hath made to these purposes, but from the Vices and Faults of those, to whom so great a Trust has been committed; instead therefore of cavilling at the Divine *Providence*, or our *Religion*, on this Account, it becomes us to fix the Miscarriage of the Event, where it really ought to be, and do our Part in the Age we live in, to maintain, and promote the Interests of *Christianity*, pure and perfect as we find it in the Scriptures.

WHAT I have now said is in the main a sufficient Reply to those Objections, I am going to mention, which are founded on this Fact, that the Progress of the Gospel has been in no Degree equal to its wonderful Beginnings. — It is asked, and the (a) Infidel will tell us, that we must answer at the Peril of our Religion, “ if
“ God designed the gracious Terms of the
“ Gospel for *universal* Use and Benefit, why
“ then doth he dispense the Knowledge of
“ them most unequally? — How can so
“ general and large a Design consist with so
“ par-

(a) Blount's *Miscell. Works*, p. 198, 210.

“ particular, and sparing an Execution of
“ it? If the *Sun of Righteousness* be risen,
“ why doth *Darkness* still cover the *Earth*,
“ and *gross Darkness* many *People*? (a) If
“ the Design of *God* in communicating any
“ thing of himself to *Man*, was their *Hap-*
“ *piness*; would not that Design have
“ oblig’d him, who at all *Times* alike,
“ desires their *Happiness*, to have at all
“ *Times*, and in all *Places*, alike commu-
“ nicated it to them? If *God* always acts
“ for the *Good* of his *Creatures*, what
“ Reason can be assigned, why he should
“ not, from the *Beginning*, have discover’d
“ such *Things*, as make for their *Good*;
“ but defer the doing of it till the *Time*
“ of *Tiberius*? since the sooner this was
“ done, the greater his *Goodness* would ap-
“ pear to be; and even then he did it most
“ *partially* and *ineffectually*. (b) How is
“ it consistent with the *Notion* of *God*’s
“ being the *Governor* of the *Universe*, and
“ *no respecter of Persons*, but universally
“ *benevolent*, and the *common Parent* of
“ *Mankind*, not to have revealed the *Gos-*
“ *pel* to all his *Children*, since all have
“ equal

(a) *Christianity as old, &c.* p. 20, 64, 393, 401.

(b) p. 196, 401, 409.

for Propagation of the Gospel, &c. 17

“ equal Need of it? — In what View so-
“ ever we consider a *Revelation*, be it as
“ absolutely necessary, or only as very use-
“ ful to Mankind, (a) if God acts upon
“ rational Motives, must not the same Mo-
“ tives which oblig’d him to discover any
“ thing that’s for the Good of Mankind,
“ have oblig’d him to discover every
“ thing that is so ; and that too, not as it
“ were grudgingly, little by little, here a
“ Bit, and there a Bit, and that not to one
“ Favourite Nation only, under the Veil
“ of Types, Allegories, &c. and at last,
“ tho’ he discovered some Things more
“ plainly, yet it was but to a small Part
“ of Mankind, the Bulk of them to this
“ Day remaining in deplorable Ignorance?
“ In short, since the (b) *Universality* of a
“ Law is the only certain Mark of its
“ coming from the Governor of Mankind,
“ how can we be certain, *that* which wants
“ this Mark, comes from him? ” *Christi-*
anity therefore must be false, unless it be
in *modern* Phrase as *old*, and as *extensive* as
the *Creation*: And (c) *all Arguments from*
the Necessities of Mankind, and the abun-
dant Goodness of God, will equally prove, that
C *this*

(a) Pag. 393. (b) p. 197. (c) p. 4, 401.

this Revelation, did it teach a new Religion, should be universal, as that it should be at all; and to suppose otherwise, is to make God himself a cruel and unmerciful Being, since he cannot be denominated merciful and good, who is so only to a few, and not alike so to all Mankind.

UPON these Objections, a late Adversary of *Christianity* lays the greatest Weight, as another before him desired (*a*) that the whole Stress of the Dispute should be terminated in this one Point of Universality: And that I might not give Occasion to Censure or Complaint, I have concealed nothing of their Strength, but hope to take away the Force of it, by shewing,

1st. Secondly, That the Promulgation of the Gospel, altho' in Fact not universal, may be reconciled with the Wisdom, Justice, and Goodness of God: and is no real Objection to its Divine Authority.

As to the *Wisdom* of God: What better Proof can we have of its being infinite, than an infinite Variety of Creatures, whether of the same, or different Species, all differing from each other, more or less, in their natural Frame, Capacities, and Powers;

(a) Blount's *Miscell. Works*, p. 198, 210.

for Propagation of the Gospel, &c. 19

ers; and consequently in their Perfection and Happiness? This seems indeed necessary to the Order and Beauty of the Universe; and accordingly we see it to be full of Variety and Choice; there is one Glory of the *Sun*, and another Glory of the *Moon*, and another Glory of the *Stars*:^{1 Cor. xv. 41.} And if we turn our Eyes from the *Host* of *Heaven*, down upon the Earth we inhabit, into how curious a Diversity of Workmanship, is dead and senseless Matter wrought? — Why thus it may be in the *animate* Creation: and the *Wisdom* of the *Creator* may display itself in communicating all Degrees of Life, and all possible Differences and Varieties of Being; even as it is in Fact in this World, which swarms with Myriads of *Animals*, all perfect in their Kind, but diversified by their Shape and natural Powers. The same *Analogy* therefore of reasoning, and of (a) Nature, will lead us to conclude, that in the intellectual World, there may be, and probably are, innumerable Kinds, Orders, and Degrees of nobler Beings rising one above another in their natural States, Powers, and Constitutions, unto the highest

C 2

De-

(a) Locke's *Essay*, p. 381. 564.

Degrees of communicable Perfection, and Happiness, tho' at last falling infinitely short of the *God and Father* of all *Spirits*.

—It will, I hope, be no Objection to this Truth, that we are certainly assured of it by *Revelation*, and that we read in *Scripture*, of *Angels and Archangels, Thrones and Dominions, Principalities and Powers*; some of whom (as they are all at Liberty to use, or to abuse the *Gifts of God*)
Jude 20. kept not their first Estate, but left their
2 Pet. ii. own Habitation, and are reserved by divine
 4. Wisdom and Justice in everlasting Chains under Darkneſs, unto the Judgment of the great Day. — Why may not then the same wise Rules of Creation and Providence extend to human Race? Why (as the Son of *Sirach* observes) may not the Lord in much Knowledge divide Men, and make
Ecclef. their Ways diverse; for as the Clay is in
 xxxiii. 11. the Potter's Hand to fashion it at his Pleasure; so Man is in the Hand of him that made him, to render to them as liketh him best.—He may no doubt in Wisdom do as he has done: and as he was not oblig'd (a) to make Men *Angels*, so neither is he oblig'd to endue all Men, tho' of the same
 13. Spe-

(a) *Dr. Clark's Boyle's Lect. 2 Vol. p. 262.*

for Propagation of the Gospel, &c. 21

Species, with all the same natural Capacities and Faculties. — He may make *Individuals*, as he has done *Species*, more or less perfect as he will, and more or less capable of the very same Kind and Degree of Happiness; nor need he in the Course of Providence, afford to all of them the very same Means and Opportunities of obtaining it.—(a) In that part of the great Series of Beings, wherein we are placed, the Descent from Step to Step may be so easie, as that a Difference between them can scarce be perceived, tho' if you take the highest and the lowest of our Species, the Difference will be exceeding great, almost as much as between the least knowing Angel, and the most sagacious Brute; and consequently there must be in Nature and Reason a very unequal Share (b) of *Happiness* bestowed on this part of the *rational Creation*. — And accordingly our own Experience and Observation must convince us, that there is in Fact a very unequal Distribution of the *good Gifts*, and *good Things* of this Life; that there are different Tempers and Constitutions of Body,

dif-

(a) Locke's *Essay*, p. 381. 564.

(b) *Christianity as old, &c.* p. 409.

22 *A Sermon before the Society*

different States and Conditions in the World; and not only so, (a) but that there is the widest Difference in the natural Faculties of human Souls, and many Degrees of *Latitude in Men's Understandings, Apprehensions, and Reasonings*: Nay, tho' their natural Abilities be equal, yet the Circumstances of their Fortunes, Education, and Situation in Life, (to which they cannot be (b) *destin'd* but by a wise Providence) do in Event make as wide a Difference, as there is originally among others. — Nothing is more evident, than that God (to speak in the Language of a most wise Parable) intrusts his *Servants* in this World with *Talents* differing both in Number and Value; that he instructs them with very different Degrees of *natural* Light, and Knowledge, and makes known even *demonstrable* Truths, *natural* and *moral*, not to all Men *equally*, but in *different* Degrees and Proportions. — Why therefore should it be thought incredible and unreasonable for him to act alike in the

Mat. xxv.
15, &c.

(a) *Whoever has a Mind to see more concerning the unequal Distribution of natural Gifts, and Providential Blessings among Men, may consult Locke's Essay, p. 280, 596, 598. and the Religion of Nature delineated, p. 49, 61, 179.*

(b) *Christianity as old, &c. p. 409. Locke's Essay, p. 41.*

for Propagation of the Gospel, &c. 23

Disposal of *super-natural* Light and Assistances, making *Revelations* of his Will, to *different* Nations and Persons, at *sundry* Times, in *diverse* Manners, and in *different* Degrees and Proportions? since in all this there is nothing more, than the free *various* Exercise of his *Wisdom* and *Sovereignty*, in *dividing* to *every* Man *severally* as he will, without Wrong or Injury to any. — Why do *Deists* make a violent Outcry against *partial* Revelations, as if *God* was on this Account *unmerciful* and *cruel*; whilst they are silent about a no less *partial* Distribution of *natural* Powers and *providential* Blessings, wherein the *divine* Goodness and the *Religion* of *Nature* are equally concerned?

¹ Cor. xii.
11.

But further, this *Diversity* in the Distribution of *natural* or *supernatural* Gifts (which seems to be a Mark of *infinite* *Wisdom*, if not (a) necessary, to make this *World*, the *moral*, as well as *natural*, a *beautiful* and *well formed* System) does not at all affect the *Justice* or *Goodness* of the Deity. — It is sufficient, and nothing more can be required in *Right* and *Reason*, than that *God*, after *doing* what he will with his

Mat. xx.
15.

24 *A Sermon before the Society*

his own, and distributing the free Gifts already mentioned in what Proportions he pleaseth, *after the Counsel of his Will*, should in the final Issue of Things deal equitably with all his rational Creatures, and when he calls them to Account and Judgment, inquire, without Prejudice or Partiality, into the Use and Improvements of the Gifts and Talents, wherewith they were respectively entrusted, be they more or less, *one, two, or five*, and then acquit, or condemn every one of them, according to what they had, and not according to what they had not. — Nothing more in impartial Justice, or in the most extensive Equity can be expected from God, than what the Gospel assures us of in Regard to Men, I mean, that he will judge all of them, whether under the Light of Reason or Revelation, (a) as they are accountable, according to the Measure of the Gift or Grace that is given to them, according to the moral Use of their Liberty, Reason, and other Perfections, *natural or supernatural*, in the particular Stations, and Circumstances of Being allotted them by Providence, having a righteous Regard to all

Rem. xii.

6.

Eph. iv. 7.

(a) *Christianity as old, &c.* p. 61, 410.

for Propagation of the Gospel, &c. 25

all kinds of Advantages or Disadvantages, requiring only such a Degree of moral Perfection in us, as we are *still* able to attain even *since the Fall*, and making such favourable Allowances for our Ignorance, Infirmities, or presumptuous Sins, as even infinite Mercy can admit of, consistently with the wise and righteous Government of the Universe.

THUS for instance, the *Gentile* heretofore, and even now, (if he be so not thro' his own Default) will be, according to the Determination of St. Paul, acquitted or condemned, (*in the Day when God shall judge the Secrets of Men by Jesus Christ,* Rom. ii. 6, 16. according to the Gospel) as he has used, neglected, or abused the Abilities and Opportunities, which he himself had of gaining Knowledge, and of putting that Knowledge into Practice: or in other Words, He shall be judg'd by the Law of Nature, ver. 12, 16. which the Pen of Reason might have written in his Heart, his own Conscience bearing Witness, and his own Thoughts the mean while accusing, or else excusing one another. —The Jew then, as he was instructed out ver. 18. of the Law, and had other Means, besides the bare Use of his Reason, to know the Will of God, and to approve the Things that

26. A Sermon before the Society

that are more excellent, shall be arraigned and tried, not only (a) by the Law of Nature, but of Moses: And if any Person, either Jew or Gentile, thro' an evil Heart of Unbelief, or other criminal Motive, have rejected the Gospel of the Son of God, when fairly and reasonably proposed to him (b), with sufficient Evidence, he shall be finally condemned (c) for the Transgression and Disobedience of (d) refusing an express Revelation, for the Sin and Folly of rejecting the Counsel of God against himself, and for doing despite to the Spirit of Grace. — And if the Christian, after Faith and Baptism, live not more righteously, soberly, and godly in this present World, in Proportion to the clearer Light, and the superior Assistances he enjoys, but dies in a State of Impenitence and presumptuous sinning; He shall not escape by the Mercies of God in Christ Jesus, but he

(a) Our future Happiness depends upon our obeying, or endeavouring to fulfil the known Will of God, Blount's Miscell. p. 108.

(b) Christianity as old, &c. p. 9.

(c) Mark xvi. 16. John iii. 18. xii. 48. The Author of Christianity as old, &c. seems to allow, that Man is accountable for Errors in Opinion, if he has not, according as his Circumstances permit, done his best to discover the Will of God, p. 114.

(d) Heb. ii. 2, &c. x. 29. xii. 25. Luke vii. 30.

for Propagation of the Gospel, &c. 27

thought worthy of a much sorer Punishment.

I am speaking now of Men, as they are accountable to God their Judge, for the manifold Gifts of his Grace: and as they ought to be acquitted or condemned by him for the good or ill Use of them. For as to Rewards, Justice and Equity seem not originally concern'd about them, since if Men were upright and perfect, and obeyed the Laws of God, and the Dictates of their own Reason, at all Times, and in every Particular, as far as they were able: They would even then do nothing more than that which was absolutely their Duty to do. They could not therefore have any

Luke xvii.
10.

Plea of Right to a Recompence from the Merit of Services, to which they were oblig'd, as reasonable Creatures; but their Reward must flow, as did their Happiness in existing, from the Goodness of their Creator; or from his Wisdom as their Governor, in annexing it, as a Sanction most proper to secure the Obedience due unto his Laws, in this present World, where the natural Order of Things is now so perverted, as that all Things come alike to all, and there is one Event to the Righteous and to the Wicked; so that we are now to enquire how

far the *Goodness* of God, or his *Wisdom*, do oblige him to observe an exact Equality in distributing the *Favour* of his *Gifts*, or the *Rewards* of *Happiness* among his *Creatures*.

Now *Goodness* is that Perfection of the *Deity*, by which all *Creatures* in the *Universe* were brought into Being, and afterwards supported and preserved in it; and which communicates to all of them, a Measure of natural Good, in Proportion to their different Capacities and Powers, arising from that Variety of *Natures*, which *shews* (a) the great Extent of the *Divine Goodness*, as well as *Wisdom*: and to *moral Agents*, a further Portion of *Happiness*, according to their different Improvements, arising from the right use of their *Liberty*, *Knowledge*, *Reason*, or other *Talents*, in whatsoever Rank or Order of Beings, in whatsoever State or Circumstances it shall please God to place them, in the beautiful and well formed System of the *World*. — It is enough that every Thing which God makes, be originally and naturally in its respective Kind and Degree good, and that he make such a Provision of

(a) *Christianity as old, &c.* p. 408.

for Propagation of the Gospel, &c. 29

of present Happiness, or future Reward for every *moral Agent*, as shall (a) render Existence an eligible and desirable Blessing: or which it is reasonable, and fit for him to bestow in his all-wise Government of the whole. — If this be done, no Creature can complain with Reason of the *Arbitrariness*, the *Partiality*, and the *Cruelty* of God, because he wants certain Faculties, Excellencies and Privileges which others enjoy, and by those Means differ from him in *Perfection* and *Glory*; for these are all the free Gifts of God, Effects of his good Pleasure and Bounty, which he is no more oblig'd to bestow, than he was to confer

Ex-

(a) To produce a Being into a State of mixt Happiness, can be no Injury to it, provided the Happiness certainly overbalances the contrary, and the unhappy or suffering Part be not greater, than what that Being would choose in order to obtain the Happiness, or rather than lose it. Nor again can any Wrong be done in producing a Being subject to more Misery than Happiness, if that Being hath it in his own Power to avoid the Misery, or so much of it as may leave the remainder of Misery not greater than what he would rather sustain, than miss the Proportion of Happiness. — The only Case then, by which Wrong can be done in the Production of any Being is, when it is necessarily and irretrievably to be miserable, without any Recompence or Balance of Misery. I have quoted this extraordinary Passage, out of Mr. Woolston's Delineation of the Religion of Nature, that every one may see with how little Reason God can be denominated partial and arbitrary, cruel and unmerciful, for vouchsafing to some Creatures Means and Opportunities of gaining a higher Degree and Kind of Happiness, than he has done to others. Christianity as old, &c. p. 399, 408, 409.

Existence itself on him, or to make him an *Angel*. And as infinite *Wisdom* requires that there should be an (a) *infinite Variety* of *Creatures*, infinite *Benevolence* must observe the like *Rules* of *Proportion*, and *Subordination* in the *Disposal* of its *Gifts*, and consequently there must be an *Inequality* of *Happiness* and *Rewards*, both in *Degree* and *Kind*.

If "the (b) *Happiness* of all *Beings* "whatever, consists in the *Perfection* of "their *Nature*", *Degrees*, if not *Kinds* of *Happiness* in the *rational Creation*, must vary in the same manner as *rational Creatures*, (whether considered in *Species*, or as *Individuals*) do differ from each other in natural or acquired *Perfections*. Now as this *Difference* must unavoidably (c) *arise* from their different *States* and *Relations* of *Being*, and from their different *Faculties*, and *Opportunities*; as well as from their own right *Use* of these *Faculties*, and *Opportunities*: So *God* may alike be justified in bestowing different *Degrees*, if not *Kinds* of *Happiness*, as in laying a *Foundation* for such a *Difference*, by making an *infinite Variety*, and *Inequality* of *rational*

For Propagation of the Gospel, &c. 31

Creatures ; and this, we know, (a) is " necessary to shew the great Extent of Divine Goodness." Angels themselves will be more or less happy, as the (b) Purity, Rectitude and Dignity of their Nature, and the additional Improvements they make in Wisdom and Verrue, bring them nearer and nearer in Perfection to God, who is infinitely and necessarily happy, because he is absolutely perfect. — The Case likewise is the very same with Men, God may divide to every individual Person, severally as he will, his own free Gifts, the natural Faculties of the Soul ; and consequently he may make them knowing (c) and reasonable, in different Degrees, more or less frail, fallible, and imperfect, so that there may be a gradual Descent from the lowest of the Angelical Order thro' human Kind, till we come at last to Brutes ; he may, for the same Reasons that he maketh them thus to differ by Creation, permit them, in the ordinary Course of Providence, to come into such Circumstances, wherein their Reason may be limited, and not have its due Extent or Influence, and in both these Cases, they will

1 Cor. xii.
11.

(a) Christianity as it is, &c. p. 408. (b) p. 23, 24. (c) Religion of Nature, &c. p. 233. Christianity as it is, &c. p. 5, 24.

will not have the *Means* and *Opportunities* of gaining all the Perfections, which others of the same *Species* may attain to. (a) If God, I say, may in Wisdom and Goodness make such a *natural* or *providential* Inequality among Men, he ought not to be charged with a criminal *Respect* of *Persons*, if in the Day of *Recompence* he shall accept every one of them to his Favour and Rewards, according to what they have, and not according to what they have not.—If it be (b) lawful for our great Lord and Master, which is in Heaven, to do what he will with his own Goods, and to deliver them among the *Servants* of his Family on Earth, in such Proportions as he sees best; can he in Reason be deemed either *partial* or *austere*, if when he cometh and reckoneth with them, he admits all in general, whom he finds *faithful* and diligent, into the same Place of Joy with himself; altho' he bestows upon *particulars*, such different Rewards, as are proportionate to their several *Abilities*, (c) and to the Gains every Man has made by trading with the different Sums he kindly lent them at the first, giving

(a) Pag. 408, 409. (b) Matt. xx. 15. xxv. 14, &c. Luke xix. 12, &c. (c) According to their Use of those Talents, great or small, God has endow'd them with, Christianity as old, &c. p. 415.

ing one *Authority* over *ten Cities*, another over *five*, and another over *one*? Or, to speak plainly, without *Parable* or *Figure*, Can *God* be said to make an unwise or unkind (a) *Distinction* among Men, by advancing those to different Stations of Happiness and Glory in a future State, who have advanced themselves in this State of Tryal, to different Degrees of rational Perfection? Whilst his *Benevolence* is at the same Time so *unlimited*, as to bestow on all in general, who *live up to the Light* he gave them, not an *equal*, but that certain Portion of *eternal Happiness*, be it more or less, for which they are qualified by their own proper Gifts, and personal Accomplishments.—Doubtless the same Reasons which may be urged at first for a *Variety* and *Inequality* of *Creatures*, must be equally strong and conclusive, for a proportionate *Variety* and *Inequality* in their future Happiness — If the *Divine Being* is not *partial* in his *Goodness*, when he makes *immortal Souls* (it matters not how) to (b) differ in their *Capacities* on *Earth*, why may he not continue the same *Difference* in

1 Cor. vii.

7.

E

Hea-

(a) 2d Address, p. 13, 17. (b) Locke's Essay, p. 376, 596. Christianity as old, &c. p. 417.

34 *A Sermon before the Society*

Heaven?— And indeed, so it ought to be, as far as we can judge by an Analogy of reasoning; for if it be an (a) *universal Rule in Nature, that Differences in Things are attended with answerable Relations and Effects*, and if our rational Nature is to be the same in the next Life, as it is in this, then the same beautiful, and due Subordination of Beings must be preserved and perpetuated hereafter; and there must be different Degrees and Kinds of Happiness besitting the Differences of particular Souls among themselves, as they are more or less perfect in their Kind, and according to the Progress they have made in Habits of Reasonableness and Unreasonableness, which will depend upon their respective natural Powers, or providential Opportunities, as well as upon their own right Use of those Powers and Opportunities. To suppose otherwise, is to (b) *suppose Inconstancy in the divine Conduct*, and that God has originally enabled some Men to attain higher Degrees of rational Perfection, (c) and yet that

(a) *Relig. of Nat.* p. 213, 214. *Christianity as old, &c.* p. 25, 410. (b) p. 409.

(c) The Fallacy of some modern Writers upon this Subject seems to lie in this Supposition, that every individual Person must have all the Happiness human Nature, or an immortal Soul is

for Propagation of the Gospel, &c. 35

that he will at last deny them Degrees of Happiness, proportionate to their Perfection; (a) altho' every Imperfection must carry with it (I will not say) a proportionable Unhappiness, but must render a Man naturally incapable of the same Degree and Kind of Happiness with another, who is more perfect in Knowledge, Reason, and Vertue.

ALL that I have here said to vindicate God's Goodness, in distributing a Variety of Gifts and Talents, and different Degrees of Happiness among Men, holds only true, when they answer the wise Ends of his creating them, and preserve that Uprightness and Perfection of Nature, with which every one now comes into the World, notwithstanding the Fall of Adam, by always living up to, and making the best Use they can, of their natural Light and Powers, in the particular Station and Circumstances wherein Providence

E 2

capable of, as if Men were to be judged, and rewarded in Species, without any Regard to their personal Capacities and Perfections, (Blount's *Miscel.* p. 199. Christianity as old, &c. p. 199, 393, 409. 2d Address to the Inhabitants, p. 13, 17.) which is an Error near akin to that, which places the Excellency of a Man, more in the external Shape of his Body, than the internal Perfections of his Soul, Locke's Essay, p. 376, 493. (.)

(a) Christianity as old, &c. p. 22, 409.

dence shall place them; but if they thro' Carelessness and Want of proper Attention fail in the Knowledge they might have, or thro' an evil and perverse Spirit act in wilful Opposition to that Degree of Knowledge which they enjoy; if they will not *hearken* and *obey*; when God speaks to them *originally* and *clearly*, by the *Voice of Reason*, by the *Dictates of Conscience*, by the *Order and Proportions of Things*, by the *Law of Nature*, and the *Course of Providence*.—(And was not this the Case of an *idolatrous*, an *unrighteous*, and a *debauched* World? agreeably to the Testimony of *Scripture*, (a) which *bath concluded all under Sin*.)—Such *Sinners* then are evidently (b) without *Excuse*, nor has a *Deist* any *Pretence* to plead with their *Maker* upon the *Terms* of natural *Reason* and *Religion* for (c) *extraordinary Favours* and *Advantages*, for *supernatural Light* and *Power*, *which he is always at Liberty to bestow, as he thinks fit*—There is too much

(a) *Gal. iii. 21. Rom. iii. 23.---xi. 32.*
 (b) The Author of *Christianity as old, &c.* agrees with St. Paul, that the Gentiles could not plead Ignorance of their Duty either to God or Man, and as sinning against Knowledge, were inexcusable, p. 51.
 (c) 2d Address, p. 12.

for Propagation of the Gospel, &c. 37

much Reason to fear, that God in Justice may and will deny them a Continuance of those his *ordinary Favours* they so grossly abuse, since if they were to be tried by the Law of Nature, every Individual must plead (a) *guilty*, and every *Mouth must be stopped*, having nothing to say, why they should not suffer the Sentence of *Death*, which by the Nature of Things, and the Appointment of God, is the proper Punishment of Sin.—And that this was the Sense of the *Heathen World*, I appeal to the universal Custom of offering *Sacrifices*, which if not of divine Institution, yet proves at least, that those who offer'd them thought “that their Sins deserv'd Punishment, and that their own Lives “were justly forfeited by the Breach of “God's Laws”. The Conscience indeed of every Sinner no sooner accuses, but it condemns: and entertains no other Hope of escaping the Punishment, that every unreasonable and wicked Action deserves, but from the *infinite Mercy* of God; and how far that can extend consistently with the necessary Rules and Measures of his eternal Government of the Universe, *in-*

finite

(a) *Rom. iii. 19.*

38 *A Sermon before the Society*

finite Wisdom only (a) can determine. So far we know for certain, that our *best Obedience* being nothing more than was our *Duty* before any Transgression, our Repentance afterwards cannot bring any absolute Obligation upon God to forgive, what in *Wisdom* and *Justice* he ought to punish, and has threaten'd that he will do so. However, if *Wisdom* should determine him to be *merciful* to Men, and not to inflict the Punishment justly due, and actually threaten'd; yet it is one thing to *pardon*, and another to *reward*; and we must leave it to his undeserved Goodness, under the Direction of *infinite Wisdom* (without any certain Claim or Hope) to bestow further Favours on us, especially such a Portion of *Happiness*, as was at first a mere free Gift of his Grace, and then intended as an Encouragement and Reward to a perfect and unfinning Obedience to his Laws. (b) Every Deviation from the Rules of right Reason must carry with it a proportionable Un-

(a) Human Reason could not make certain to Men the Pardon of Sin, without any Punishment of the Sinner.—So says the Author of a Plea for human Reason, p. 19. but this Case is most judiciously and clearly stated by the late Dr. Clarke in the xvi Sermon of his 8 Vol.

(b) Christianity as old, &c. p. 22.

for Propagation of the Gospel, &c. 39

Unhappiness, so that whoever deviates, can never have a *Claim of Right* to that *Happiness* which belongs by *Promise* to *Innocence*, and *consummate Vertue* only. Such as keep not their *first Estate*, can do no more than plead a sincere *Repentance* (if it be perfect as it ought to be) in abatement only of *Punishment*, but not as a real title to *Reward*; much less to *eternal Happiness*, tho' our *Souls* are capable of it, as being naturally *immortal*; and so, for ought we know, may be the *Souls* of *Brutes*. Jude 6.

Now from these general Reflections on the *Wisdom*, *Justice*, and *Goodness* of *God*, as manifested in the *Creation* and *Government* of the *World*, we may, I think, fairly conclude, that should He be pleased to vouchsafe to Men the extraordinary and unmerited Favour of any *Revelation*, and should not then do, as much as he really did for the *universal* Promulgation of the *Gospel*, yet it could be no just Objection to the Truth of it, (a) that it is not equally communicated to all, as well as some; since no Reason can be given, why *God* should be at perfect Liberty to create a *Variety* and *Inequality* of rational Creatures, or to di-

tribute

(a) Christianity as old, &c. p. 10, &c. 15.

tribute *natural* Light, and the Powers of Reason, in various degrees, and at sundry times, to different Men, and to different Nations, which will not equally hold with regard to *supernatural* Light and Powers; which will not equally justify him in making Revelations that have the internal marks of Truth, at what Time, and in what Measures, to what Nations, and to what Persons he pleaseth, according to *the Counsel of his own Will*, without acquainting us with the particular Reasons and Motives that determine him so to act, any more in this Case, than in the other; for Reason ought to satisfy us in the one, and Miracles in the other, that he acts well and wisely, tho' by Counsels unsearchable, and Ways past finding out by us at present; unless we weakly or arrogantly pretend to have, (a) or that we ought to have, as extensive a Know-

(a) *Christianity as old, &c.* p. 384. — 2d Address to Inhabitants, p. 12. — I wish this Writer would read over Mr. Woolston, upon the exact Fitness of Time in which Christ was manifested, for perhaps he may not think him a prejudiced Party, tho' he be a Christian Priest. — His Words, p. 4, 5. are very applicable to my purpose, when he answers the Objection of such Unbelievers as conclude, "That human Reason alone is all the Rule we have for Religion, and that the Gospel of Christ is but the Device and Fable of Men, or the World had had it of old time. Supposing, says he, that I could make no better Reply to this

for Propagation of the Gospel, &c. 41

Knowledge, as God himself of the whole Scheme, Order, or State of Things, that can any wise concern Mankind, in this, or another World.

BUT if the *Deist* will allow an *Analogy* of reasoning, which in Matters of this kind is the only Help we have, and 'tis from that alone, we draw all the Grounds of Probability; he must either confess, that God may have as wise and good Reasons for making as great an *Inequality among Men*, in *these last Days*, when he hath spoken to them by his Son, as when he speaks himself by the Voice of *Reason*: or else he must complain of the God of the *Gentiles*, as well as of *Jews and Christians*; since 'tis manifest from all *natural and pro-*

F

vi-

“ this Objection, than to confess my *Ignorance* of the *Wisdom* of God in the Choice of the Time for the *Mission* of his Son, yet *Unbelievers* ought not to triumph in the Objection, nor think our Religion the less true. There are many *Dispensations* of God in his *Providence*, that are above the Reach of Man to discover the Reasons of them. So long as we believe the Being of God, we ought to presume there is *Wisdom* in his *Providence*.—So long as we may be fully satisfied of *Christ's Authority and Power*; of the *Dignity* of his Person, and of the *Excellency* of his Doctrine that was confirm'd by *Miracles*, we may very reasonably submit some Things of his Religion to the infinite Wisdom of God.” This might suffice in Answer to the Objection above, were these Men who make it, *modest and humble*—The Reasons he adds afterwards have also their Weight.

vidential Appearances, that *intellectual* Perfections are actually dispensed in a very *unequal* manner among Men, that they are not *all* furnished with the *same* Abilities or Opportunities of making like rational Improvements, and consequently (a) have not the Means of gaining the highest degrees of Perfection and Happiness, whereof human Nature is capable. — He must *complain*, that natural and moral Truths, as well as revealed, are not made known to all Men equally, but in different Degrees and Proportions — And indeed there would be no End of his *Complaints*; for if it (b) follows, that every Man is *partially* dealt with, nay, *cruelly* and *unmercifully* used by God, because he is in want of those advantageous Privileges of Nature, Reason, or Revelation, which he might have had, or of that Share of Perfection and Happiness which is bestowed on other rational Creatures, of his own, or other Species; he must go on upon the same Principle, to expostulate with his *Maker*, for not bringing him into the World with the perfect Use of his Reason, for not

(a)

(a) *Christianity as old, &c.* p. 408. (b) *P.* 401.

(a) *implanting in him all the Laws and Duties that arise from his Creation*, for not making him an *Angel*, or, what (b) is *much better*, for not creating him *infallible and impeccable*.—He might insist upon having all communicable Perfections, and to be put out of the Possibility of making himself miserable, as he may do, unless God has been so good to him, as to make his (c) *Reason as certain and necessary a Guide to Happiness*, as *Instinct is for irrational Creatures*.—If it be true, (d) that the greater Perfections a rational Creature is endowed with, the greater Degree of Happiness it is capable of; and (e) if God could have no other Design in creating any Man than his Happiness, it must follow, that if he deserve the Character of a Being of unlimited Benevolence, he must have discovered and given to every one of us, every Thing that can be for our Good; for not to do so, is to envy us the highest Kinds and Degrees of Happiness.—So that upon these Principles and Reasonings, *the Thing formed may for ever* Rom. ix. 20.

F 2

say

(a) *Christianity as old, &c.* p. 4. (b) *Mr. Locke's Answer to Complaints of a like Nature, is very applicable, Essay, B. I. Chap. iv. Sect. 12.* (c) *2d Addr.* p. 16. (d) *Christianity as old, &c.* p. 22, 24. (e) *P.* 393, 15.

44 *A Sermon before the Society*

say to him that formed it, Why hast thou made me thus, or dealt thus with me?—Angels and Men must be perpetually (a) libelling the impartial and universal Goodness of God: and nothing could content them, or justify him in his Works of Creation and Providence, till they were all equally perfect, and necessarily happy; and then there could not be Liberty either in the Creature, or Creator; and consequently, not that infinite Variety and Inequality of Beings, which a (b) modern Writer, after a great deal of Chicane, is forced to own to be necessary, to shew the great Extent of the Divine Goodness.

AND indeed without this Concession, he must have run into this Absurdity of Spinoza, that from *the Necessity of the Divine Nature only infinite Things can possibly arise*; nay, as it is, if he be uniformly true to his Principles, and their natural Consequences, he has as much Reason to turn *Atheist* as *Deist*; for his Arguments, if they be of any Force, will prove that there is no God, or that (c) *he is not good, nor loves Mankind*; for if he did do so, since “*Means (d) and*
“ *Ends*”

(a) 2d Addr. p. 12. (b) pag. 12. *Christianity as old, &c.* p. 408. (c) p. 388. (d) p. 196. *Address to the Inhab.* p. 64.

for Propagation of the Gospel, &c. 45

"Ends were alike in his Power," and within his Knowledge, why did he "ordain such Means, as either were not sufficient at first, or in Process of Time became in Fact insufficient, not answering the End for which he intended them," unless he (a) of his infinite Wisdom and Goodness, did intend the World should be as idolatrous, unrighteous and debauched, as it really was, in Principles and Practices. (b) "Is it not incumbent upon those," who cry up the absolute Perfection of Reason, as it is in Men, "to shew how it is consistent with the Notion of God's being universally benevolent, not to have endowed all his Children equally with it, since all have equal Need of it;" for as all "Mankind are (c) Creatures of the same Creator, and Fellow Creatures with one another, must not all their religious Duties be the same? and if they be the same, what equally concerns all, must be equally knowable by all." (d) "Was it not then as easie for God, for the Sake of this noble End, to have communicated this Knowledge to all Nations and Persons," as to few; to the Hottentots of Soldania, as

(a) 2d. Addr. p. 10. Christianity as old, &c. p. 375. (b) p. 196. (c) p. 197. (d) p. 196.

to the *Philosophers* of Greece and Rome, (a) which he might have done, by imprinting on the Minds of all, an adequate Idea of himself, and by stamping there, in fair and indelible Characters, all that Men ought to know or believe of him; all that they ought to do in Obedience to his Will. — This, no doubt, every one will think *better* for Men, than that they should be left to the Trouble of employing the rational Faculties of their Minds, (b) in Order to *distinguish* Truth from Falshood, and to discover Truths of the *bigbest* Consequence to their eternal, as well as temporal Happiness; when at the same Time 'tis evident that all Men are not indued with the same Faculties and Capacities, nor have they all *equally* afforded to them, the same Means and Opportunities of arriving to *equal* Perfection in natural, moral, or religious Knowledge. (c) “If God at all Times was willing all Men should come to the Knowledge of his Truth, could not his infinite Wisdom and Power at all times find Means sufficient” and effectual to such a Knowledge? — Shall we say, that he who had the framing of human Understandings,

(a) Locke's *Essay*, p. 38, 41, 42. (b) *Christianity as old, &c.* p. 11. (c) p. 4, 106.

for Propagation of the Gospel, &c. 47

“ ings, as well as his own Laws, did not
“ know how to adjust the one to the o-
“ ther?” or that “ being *infinitely power-*
“ *ful*, he could not bring every thing to pass
“ which he designs for any end.”

“ I F God never (a) intended Mankind
“ should at any Time be *without Religion*,
“ or have *false Religions*, and there can be
“ but one *absolutely perfect, and true Re-*
“ *ligion*, the Means to effect this End of
“ infinite Wisdom, must be as universal
“ and extensive as the End itself, and all
“ Men at all Times, and in all Places,
“ must have had Means” *alike* sufficient
to discover that *only true, and absolutely*
perfect Religion, (b) “ all their religious
“ Duties being the same.” — But how true
this is in Fact of the Religion of Nature,
I appeal to those Gentlemen, who now
and then, to serve another turn, rejoice
and triumph in describing the barbarous
Ignorance of *Hottentots*, or some poor *In-*
Indian Nations. — Surely they are not all
wilful Corrupters of the Light of Reason,
and without any possible Excuse, for not
discovering and practising all the Duties of
that *only true and absolutely perfect Reli-*
gion of Nature, which has of late been
de-

delineated by a most able Philosopher, who had Assistance from all the Improvements that have been made in reasoning by the Light of Revelation; and who will tell us, that *many*, if not all in the *Heathen* World, (a) “set out in Life from such “poor Beginnings of Knowledge, and grew “up under such Remains of Superstition “and Ignorance, such Influences of Company and Fashion, &c. that it is no Wonder, if their Minds come to be overcast “with thick Prejudices, scarce penetrable “by any *Ray* of *Truth*, or *Light* of *Reason*.” (b) If it be said, that their God in the Day of Judgment will mercifully consider the unhappy Circumstances they were in, and *accept* them, provided they are sincere, *according to what they have, and not according to what they have not.*—This is true; but then this Answer will not satisfy an *Atheist*, because he will also further ask, (c) “if God “always acts for the Good of his *Creatures*, “and at all times intends Mankind that Happiness their Nature is capable of;” what Reason can be assigned, why he should not give to all of them, at all times, the very

(a) *Relig. of Nat.* p. 179. (b) *This is what Tully insists upon at large, Tuscul. Disput. Lib. iii. C. 1-4.* (c) *Christianity as old, &c.* p. 393, 408, 379.

“very same Means of obtaining it, and discover to them, whatever is alike the Duty, and for the Good of all; and that too, after the same plain Manner,” as if he had miraculously conveyed the same Ideas and *Notions* to all People.” — Why does he not (a) “immediately *illuminate* them all, with so *clear* and *distinct* a *Light*, as to make them *attend* to, as well as *perceive* all those eternal Truths, which are the Foundation of human Knowledge” and Happiness? — And if *enlightening* be not sufficient to make Men good, as well as wise, (b) “why did not God, (unless he act out of Spite and Hatred) do what would have been in *Effect* sufficient to have hindered them from falling into, and continuing from Age to Age, in a *deplorable*, if not *destructive* State of Ignorance, Error, and Corruption?” — for is He, (c) “who does not hinder a Mischief when it is in his Power, much better than he who does it?” (d) And “where is the Difference, in Relation to the Goodness of God, and the Happiness of Mankind, between God’s creating them in a State of universal Degeneracy and Corruption, and his *permitting* them to fall into it, which his infinite Wisdom G “could

(a) *Christianity as old, &c.* p. 111. (b) p. 399. 11.

(c) p. 388.

(d) p. 389.

“ could not but foresee?” And if it did not foresee, yet (a) “ why were not *all* Defects “ supply’d as soon as discovered? for the “ sooner this was done, the greater would “ his Goodness appear to be.” Why did he not (b) prescribe an immediate and effectual Remedy to the Disease? — If he could not prevent, yet “ why did he not put a “ Stop to any thing he disliked?” Why did he *suffer all Nations to walk in their own Ways*, in the Ways of Ignorance and Error, Superstition and Vice, unless this be the State (c) God of his infinite Wisdom and Goodness designed they should be in?

I have been the longer * upon this Subject, that it might fully and clearly appear, that the Arguings of those, who have at any Time denied the Being of God, and of his Providence, are the (d) very

(a) *Christianity as old, &c.* p. 399, 393. (b) p. 401, 393. (c) p. 375. 2d Address, p. 10.

* I hope the Society, who ordered me to print the Sermon I preached before them, will with the same Candour excuse me for making such Additions to it in several Places, as seemed necessary to do Justice to so important a Subject, and to give my own Reasonings on it their utmost Force.

(d) Thus Cotta the Academic attacks God and his Providence upon Epicurean Principles, and proves, that Reason in particular could never be the Gift of God: or that God was unkind and cruel in giving it to Men, unless it had been more perfect in itself, and not liable to most fatal Abuses, which if foreseen, ought to have been prevented by him. *Satius fuerit, nullam omnino nobis a Diis immortalibus datam esse rationem, quam*

for Propagation of the Gospel, &c. 51

very same almost in *Words*, as well as in *Effect*, with those which have been lately urg'd against *Christianity*. — The only true, and absolutely perfect Religion of Nature, is no less affected by them than the Gospel of *Christ*, as not being equally and universally known, and a like plain, to the whole Race of Mankind, at all Times, and in all Places; and be the *Christian* Revelation, true or false, yet the Creator and Governor of the Universe will be alike liable to their Censure, for not interposing in a *supernatural* Manner to (a) recover Mankind out of a State which rational Creatures must own to be dege-

G 2

nerate

quam tantā cum pernīcie datam. — Si mens, voluntasque Divina idcirco consuluit hominibus, quod iis largita est rationem, iis solis consuluit quos bona ratione donavit; quos videmus, si modo ulli sunt, esse perpaucos. Non placet autem paucis a Diis immortalibus esse consultum, sequitur ergo, ut nemini sit consultum — Sed urgetis identidem hominum esse istam culpam, non Deorum. — Contra Deum licet disputare liberius — Eam dedisses hominibus Rationem, quæ vitia, culpamque excluderet. — Sic vestra ista Providentia reprehendenda, quæ rationem dederit iis, quos scierit eā perverse & improbe ususos. Nisi forte dicitis eam nescisse. Utinam equidem! sed non audebitis; non enim ignoro, quanti ejus Numen putetis. Cicero de Nat. Deor. L. iii. C. 27, 28, 31. — To the same purpose do the Epicurean Atheists argue in Lactantius, de Irâ Deorum, and in Cudworth's *Intellect. System*, p. 78. — But whoever is willing to see how exactly in every respect, either they, or the Manicheans correspond with the Author of Christianity as old, &c., in his *Objections to the Truth of Christianity*, may consult Mons. Bayle's *Dictionnaire Historique and Critique*, under the following Words, Epicure, Manicheans, Pauliciens, and Pyrrhon, as also in his *Éclaircissements sur les Athées*, &c. Vol. iv.

(a) Christianity as old, &c. p. 401.

52 *A Sermon before the Society*

nerate and corrupted ; and to replace them in a State suitable to the original Dignity and Excellency of their Nature ; since the common Powers of *Reason*, with all the Assistances of *Philosophy*, had never, nor were ever likely to have so good an Effect, as to make Men as perfect and excellent as they ought to be, which nevertheless it must have done, say some, (a) if God had intended this effect. So that if a *Deist* be not really an *Atheist* in his Heart, he will scarce fail to see, that the same Reasons, which will justify God in making an infinite *Variety and Inequality* of *Creatures*, in giving to Men different Faculties and Capacities of Soul, and different Opportunities of exercising and improving them, or even in leaving (b) them for 4000 Years together, to the Consequences of an imperfect, prejudiced, or perverted Reason ; will equally justify him in not making the *Christian Revelation* sooner, in not communicating the real Blessing of it to all Nations, and to every Person : and then constraining them to become thereby, what they may be, wiser and better, than they could probably, or possibly have been without it.

But tho' I may thus plead in Behalf
of

(a) *Christianity as old, &c.* p. 402.

(b) p. 401.

for Propagation of the Gospel, &c. 53

of the *Christian Revelation*, yet we have great Reason to believe that the *Mercies* of God in *Christ Jesus*, will be as *extensive* as *human Race*, and that *thro' him shall all the Nations of the Earth be blessed*.—For tho' the *Scriptures* of the *New Testament* are not explicit in declaring what shall be the future State of those who never heard the glad Tidings of the *Gospel*, yet there are many Passages, from whence we may reasonably conclude, that God will extend the *Redemption* and *Salvation* purchased by his *Son* to *all Men*, who ever were, are, or shall be, if they live up (human Infirmities excepted) to the Knowledge and Advantages they enjoy, whether by the *Light of Nature*, the *Law of Moses*, or the *Gospel of Christ*.—But had the *Scriptures* been entirely silent in the Case, yet this could have been no Objection to their divine Original, because they are supposed to concern such only, as have the *Gospel* preached to them, and may therefore leave all others, in the same State, in which *Deists* desire to be left, to the Conjectures of *natural Reason*, and the *uncovenanted Mercies of God*.

THE Case indeed is otherwise, and it ought methinks to raise the Value of *Christi-*
sti-

Christianity among *Deists* themselves, that it gives its Professors more certain, and pleasing Hopes of the future State of such among their Fellow Creatures, as are not here so happy as themselves.—The Works of Nature proclaim the *Wisdom* and *Power* of God; but 'tis his peculiar Care of Mankind, most eminently discovered in the Dispensation of the *Gospel*, that (a) gives us a wonderful and surprizing sense of his inexhaustible Love for all; of his infinite Goodness and Mercy, even towards those, who, on Account of their Disobedience, are no more worthy to be called his Sons; for from hence we learn, that the very Motive of sending his only Son into the *World*, was not a Love to any particular People, or Nation, but that he might be (b) the Saviour of the *World*. And accordingly St. Paul, in a set Discourse, extends the Benefits of his Death, as far as the Miseries of Adam's Fall, to the whole Seed of the *Woman*, that is, to every Man; for which Reason it is elsewhere said, that (c) He, by the Grace of God, tasted Death for every Man: and his (d) Death is

Rom. v.

(a) *Christianity as old, &c.* p. 15.

(b) *John* iii. 17.

iv. 42. xii. 47. 1 *John* iv. 14.

(c) *Heb.* ii. 9.

(d) *John* i. 29. *Rom.* iii. 25. 1 *Tim.* ii. 6. *Heb.* ix. 1 *John* ii. 2.

is often spoken of, as in lieu of all the *Sacrifices* that were ever offered, and as a real and full *Propitiation*, not only for the *Sins of Christians*, but for the *Sins of the whole World*, nay, as a *Ransom for all Men*, without Distinction or Exception. — It is thro' him, who is likewise the (a) *one Mediator between God and Men*, that all (b) *Sins* will be forgiven; and that all who have *sinned*, and come short of the *Glory of God*, shall be (c) *reconciled* to him upon Repentance, and be deemed so far (d) *righteous* in his Sight, as not only to escape the Punishment they deserved, but to regain what in Justice they had forfeited, his (e) *Peace and Favour*, and the free Gift of eternal (f) *Life*.

From which Passages, I cannot but think it evident, that the *Efficacy* of what *Christ*, who (g) *verily was fore ordained before the Foundation of the World*, did and suffered in the *Flesh*, in the *Fulness of Time*, may and will extend to all the Posterity of *Adam*,

(a) 1 Tim. ii. 5. (b) Luke xxiv. 7. Acts xiii. 38. Eph. i. 7. Col. i. 14. 1 John ii. 12. (c) Rom. v. 10. Eph. ii. 16. Col. i. 20. 2 Cor. v. 18, 19. (d) Rom. iii. 24. v. 9, 17. viii. 30. 1 Cor. vi. 11. 2 Cor. v. 21. (e) Acts x. 36. Rom. v. 1. Eph. i. 6. ii. 14, &c. Col. i. 20. (f) Rom. vi. 23. 1 Job. iv. 9. 1 Job. v. 11. 2 Tim. i. 10. (g) 1 Pet. i. 20.

Adam, in every Age and Country, even tho' we suppose them to have no Hope from the *Promises* God made to *Adam* and *Abraham* — It seems to have been always the wise *Purpose* of God (*a*), to gather together in one all Things in Christ, both which are in Heaven, and which are in Earth, even in him: who by the *Sacrifice* of himself once offered, tho' in the *End* of the World, had made such an *Atonement* for sinful Men, as that his *Father* might, consistently with the Character of a wise and righteous Governor of the Universe, and his irreconcilable Hatred to Sin, do what his Goodness and Mercy inclin'd him to, that is, to accept their *sincere Repentance*, join'd to an *imperfect Righteousness*, instead of that absolute *Perfection*, and *Obedience*, which were requir'd by the *Law* of Nature; and then renew unto them his own *free Promise* of *eternal Life*. And hence it is, that I believe, that not only (*b*) *Abraham*, *Isaac*, and *Jacob*, and all the *Prophets*, shall be admitted into the *Kingdom* of God: but that many shall come from the *East* and *West*, even all in every *Nation*, without *Respect* of *Persons*, who have feared God, and

(*a*) *Eph.* i. 10, &c. (*b*) *Luke* xiii. 28, 29. *Acts* x. 34.

for Propagation of the Gospel, &c. 57

and wrought Righteousness to the best of their Knowledge and Abilities, whether under the Light of Reason or Revelation; and be received at the last Day by Christ, the Judge of all, their Mediator and Redeemer, into that everlasting State of Happiness, (a) which was prepared for them by his Father, from the Foundation of the World.

BUT tho' there will be one everlasting State of Happiness common to them all, and that State obtained thro' the Mercies of God in Christ Jesus; yet it does not follow, that (b) all Mankind at all Times must be put upon a Level with relation to their future Happiness, any more than it will follow, that as rational Beings, they must be equal in Happiness unto the Angels; nay, unto GOD himself, altho' they will all live together in Heaven. —It cannot be in the Nature of Things, that the wisest and best among the Heathens, such as Socrates and Plato, should have no greater Degree, or other kind of

Hap-

(a) Matt. xxv. 34. *The Thoughts of Dr. Clarke upon this Subject, are so judicious, and worthy of the Reader's Notice, that I cannot but desire him to look into those Places of the Doctor's Sermons I have here referr'd to, Vol. ii. p. 207. Vol. iv. p. 250, 255, Vol. v. p. 23, 31, 146.* — *The Force of these Truths did once make like Impressions on Mr. Woolston's Mind, so that he allows, "that God, by the Gospel of Christ, has made Provision for the Salvation of the Ages before, as well as of those after Christ's Mission". See his exact Fitness of Time, &c. p. 97, 98.* (b) *Christianity as old, &c. p. 417.*

Happiness, than an *Hottentot* or *Changeling*; *Happiness*, no doubt, must vary, in proportion to the natural, and moral Perfections of Creatures; and tho' every Man shall be hereafter as happy as he ought, or can in Reason expect to be, yet *Saints*, like *Stars* in *Heaven*, may differ from each other in *Rank* and *Glory*; and the *meanest Christian Believer*, without claiming any extraordinary Favour or Merit (a) from his Relation unto *Christ*, may there take Place of the *wisest Philosopher*, if he excel him in true Wisdom and Vertue, as he can scarce fail to do, if he will but let his Religion have its perfect Work, for it will make him perfect and entire, wanting no moral Accomplishments, that it is possible for him to gain in this imperfect State of Tryal. For (b) which Reason, the actual Knowledge of the Gospel, (even tho' all good Men may reap without it a real Benefit from what *Christ* hath done and suffered for them) is in itself the most desirable and valuable of human Blessings, and most worthy to be received with all Gratitude and Thankfulness to God, whenever he shall please, in the Wisdom of his Providence, to bestow upon them so inestimable a Talent; which, if

em-

(a) p. 408, 409. (b) p. 417.

employed aright, will naturally advance them, by continual Improvements in true Wisdom and Goodness, to the highest Degrees of human Perfection and Happiness, even such as come the nearest to *Angelical* and *Divine*. Which Consideration alone would determine me to discharge the Business of my

III. *Third* Head, and to press upon all *Christians*, the different Obligations they lie under at *this* Day, according to their respective Opportunities and Abilities, to make the Gospel known to all Nations for the Obedience of Faith. The Commission of my Text indeed seems to be directed to the *Apostles* only, but as they neither did, nor could preach the Gospel to every Creature; the Reasons of it, supported by (a) parallel Places, and the Nature of the Thing, will reach every Christian in every Age, unto the End of the World; we should then remember, that the Promise of the Gospel is not only unto us, and to our Children, but to all that are afar off, even to as many as the Lord our God shall, in infinite Wisdom and Goodness, call by Means natural, or supernatural: I only wish, our Zeal to so

H 2

di-

(a) *Mat.* xxviii. 19, 20. *Luke* xxiv. 47. *Acts* ii. 39.

divine and charitable a Work, was equal to that of the first Preachers, or any wise proportionate to the Motives that should engage us in it, to the Abilities we have, and to the Opportunities that offer; for the Love of God in Christ, is not now more confined, than it was then; The intrinsic Excellency of the Christian Revelation cannot be altered by Climates or Seasons, and the Advantages and Blessings of it must be at all Times, and in all Places the same; most conducive to the Glory of God, and to the Happiness of Men, both temporal and eternal: and notwithstanding the Sufficiency, or Perfection of human Reason, the Gentile World still sits in Darknes, and the Shadow of Death, and is as ignorant, as idolatrous, and as vicious as ever. — The glad Tidings of the Gospel, therefore, must be equally welcome, and Matter of great Joy to all People; whatever is a Benefit, and a Blessing to us, must be equally so to others: and therefore all Christians stand now as much oblig'd by Duty to their great Lord and Master, and by Charity to the

Souls of their Fellow-Creatures, to supply their Wants, and to fulfil their Joy by doing what they can, to open their Eyes, and to turn them from Darknes to Light, and
from

Acts xxvi.

18.

for Propagation of the Gospel, &c. 61

from the Power of Satan unto God, that they may receive Forgiveness of Sins, and know all the exceeding great and precious Promises, which have been given to us by God thro' Christ, who hath abolished Death, and hath brought Life and Immortality to perfect Light through the Gospel. ^{2 Tim. i. 10.}

THERE is indeed a peculiar Reason to excite us of this Nation to a Work of such unspeakable Charity, a Charity ever necessary, and most like to that, which brought the Son of God himself into the World; if it be evident, that there are many, (a) if not a Combination of Persons among us, who spare no Subtlety or Pains to root out Christianity at home, and to spread Infidelity abroad, with the Vigilance, the Malice, and the Cunning of that Apostate Spirit, whose Kingdom the Son of God was manifested, on purpose to destroy. ^{1 John iii. 8.}

—In such Circumstances, for any Christian

(a) There seems to be a formed Design among some in England, to make us irrecoverably worse, both in Principles and Behaviour; at least several Books adapted to that End, have of late been scattered over all our Colonies; such as, *The Rights of the Christian Church asserted, and the Defence of it*; *The Grounds and Reasons of the Christian Religion*; *The Fable of the Bees*; *Lyon's Infallibility of human Judgment*; Many of the Socinian Tracts; Woolston's Discourses; *The London Journals*; such as that of April 26. this Year, and other Performances of the same Tendency." See a Letter to the Right Reverend the Lord Bishop of London, from an Inhabitant of the Leeward-Islands, p. 71.

62 *A Sermon before the Society*

to be unconcerned or unactive, is to give some Weight to the Objection made by *Unbelievers*, that our Religion is not *universal*, and to betray the Cause of God, and of his Christ; nay, not to exert his utmost Abilities in its Defence and Propagation, will, in the Day of Judgment, appear to be a scandalous, and inexcusable Breach of his Duty, and his Trust.—We should indeed, if we were as wise in our Generation as the Children of this World, endeavour what we can to carry, and plant the Gospel in the new-discovered Continent of *America*, that we may have some Place to flee into, an *Asylum* from persecuting *Infidels*, if God in just Judgment should permit it to be lost in *Europe*, as he did heretofore in *Asia* and *Africa*; giving us over to the very same (a) *Inventions*, which changed the Truth of God into a Lie, and made the Gentiles to walk in the Vanity (tho' they called it *Wisdom*) of a reprobate Mind, that by Reason of an ill Use was scarce able to discern Good from Evil.

AND it is, I am sure, in the Power of every *Christian*, not to hinder the Gospel of Christ, in any wise; nay, we can all do somewhat to promote its Interests; we

(a) *Eccles. vii. 29. Rom. i. 21, &c.*

for Propagation of the Gospel, &c. 63

we can all daily pray for its Enlargement; we can all live as becometh the Religion we profess, and set off every Christian Doctrine and Grace with the engaging Lustre of a good Example.—In this sense every Traveller, or Trader into Pagan Countries, should be an Apostle and Evangelist: and such as settle there in our Colonies and Plantations, should in their Temper and their Practices discover the true Spirit of the Gospel; they should be Christian Masters, treating their Heathen Slaves not as Beasts of Burden, but as Fellow-Creatures: and above all, they should avoid such base, and wicked Arts of Trafficking, as Men of moral Honesty abhor.—There are Debts, which they owe in Justice, as well as Duty to God, and the Revelation of his Son; that both be not Blasphemed thro' them, among the (a) Deists at Home, as well as the (b) Gentiles abroad; some of whom have been ready to refuse Hea-

(a) Christianity as old, &c. p. 404, 405. 2d Address to the Inhabitants, &c. p. 25. A Letter to Dr. Rogers, p. 60, &c.

(b) Barthol. de Casis Episcopi Neapolitani Græcistæ, Hispaniarum. — Dr. Harris's Collection of Voyages, Vol. I. p. 798. — A Preliminary Discourse in an Account of the Dutch Mission in the East-Indies, p. 24. Kolben's Present State of the Cape of Good Hope.

64. A Sermon before the Society

“ven itself in *Christian Company*:” and to believe, that “the God of the *Christians* is the worst of Gods, because they see his *Worshippers* to be the worst of Men, and to bring over such *Vices* and *Immoralities*, as were never named among them”.

Isaiab
xlix. 23.

As to *Christian Princes*, they should, to speak in the *prophetic Style*, be *nursing Fathers*, and *nursing Mothers* of their Religion, and be as *affectionately desirous* to support and spread it, as to extend their Empire, or enlarge the *Commerce* of their People. But then this Character of them can never intimate, that they should set up *Christ* as a Competitor with *Mahomet*, by renewing any Attempts to regain the Ground *Christianity* has lost, by the most *wicked Arts* of *worldly Policy*, and by *Wars*, which it shocks me to call *Holy*: or that they should ever settle or maintain it in its Possessions, by *Janizaries*, *Inquisitors*, and *Dragoons*, or such *Methods of Violence and Cruelty*, as its greatest Enemies have used to suppress and destroy it.—The *Weapons* of their *Warfare* should be *Spiritual*, and not *Carnal*, such as are suitable to the *Genius* and *Spirit* of the *Gospel*; their *Power* and *Authority* should be employed in

for Propagation of the Gospel, &c. 65

in giving Countenance, Life and Vigour to all wise and good Designs, and in enabling the well-disposed to send forth a *great Company* of Preachers, *armed* indeed, but with the *Armour of God*, *having their Loyns girt about with Truth*, and *having on the Breast-plate of Righteousness*, and *their Feet shod with the Preparation of the Gospel of Peace*; and *above all, taking the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God*.—They should in all things copy after the *Royal* Examples of those Sovereigns (*a*), who have established, encouraged, or supported this *Society*.—Examples, I hope, that will never fail to have the Influence they ought among their Subjects, and excite throughout the Nation, what is almost dead and gone, thro' the *Lukewarmness* of some, and the *Iniquity* of many, a sincere Love and Zeal for true Religion and Virtue.

As it is to our *Foreign Plantations* in *Heathen Countries*, that we owe in good Measure (*b*) the *Wealth* and *Glory* of this Kingdom; so our *Merchants* ought to

I look

(*a*) See the Preface to Dr. Humphreys's *Historical Account*.

(*b*) *A Letter to the Lord Bishop of London*, p. 14.

70 *A Sermon before the Society*

look upon all (a) Improvements in Navigation, and the vast Returns of an advantageous Trade, as so many *new Talents* committed to their Trust, whereby they are enabled to convey the Knowledge of God, and of his *Christ*, to every Place, from the rising, to the setting of the Sun—This is the truest Way of *honouring God with the Substance* they thus get, as well as the best, and most lasting *Charity* to Men. *Planting* of the Gospel seems indeed a Debt of common Justice to a People, who are in a deplorable State of Ignorance and Error, as well as the most *Christian Return* and *Export*, which *Merchants* can make to the Countries that enrich them; and will, when their Lord *reckoneth with them* for their *Talents*, be of more Worth than all their other Plantations, or the immense Treasures they receive from them.

It is asked in what manner they may employ their Wealth, and in what Channels their Charity may flow to such distant Parts, without Danger of being se-

(a) *Nothing can be more just or proper, than the Advice of Grotius to his Countrymen, Itaque sumpto exordio a laude nostræ Gentis, quæ navigandi solertiâ cæteras facile vincat, excitavi eos, ut hac arte, tanquam divino beneficio, non ad suum tantum quæstum, sed ad veræ, hoc est, Christianæ Religionis propagationem, uterentur, De Veritate, Christ. Rel. p. 3.*

for Propagation of the Gospel, &c. 71

secreted or lost. Let them look into the (a) *Annual Accounts* of this Corporation, which are made publick, on purpose that the World may see with what Prudence they manage their own small Revenue, and how far they extend all the generous Benefactions they receive; renouncing the hidden Things of Darknes and dishonest Dealing, both in the Application of their Money, and of the Means they use to accomplish their Designs.

WAS I now speaking to the *Romish*
 Society *de Propagandâ Fide*, I would con-
 jure them by all the *Mercies* of GOD in
 Christ *Jefus* not to make a *Merchandise*
 of Souls with feigned Words, and not to
 ſtop the progreſs of his Religion, (b) by
ſuperſtitious Inventions, *legendary* Tales,
 and a corrupted Maſs of *Traditions*, about
 Doctrine, Worſhip and Diſcipline.—I would
 conjure them not to ſpread it for *filthy*
Lucre, or *temporal Dominion*, by *Fraud* or
Fable, by *Violence* or *Force*; and indeed by
Cruelties and *Barbarities*, almoſt without
 Example, and beyond belief; all which have
 I 2 done

(a) Besides the Annual Accounts, I would recommend to them Dr. Humphreys's Historical Account.

(b) For Instances of these Kinds, I must refer my Reader, to the Sermons of Bp. Moore, and Bp. Kennett, before this Society.

done such prejudice and mischief to the *Christian Cause*, as *Miracles* only will, I fear, be ever able to remove and repair, either (a) at *Home*, or *Abroad*. — But, my *Brethren*, I know what manner of *Spirit* ye are of; the *Spirit* of the *Gospel* of *Christ*, which inspires you with godly *Simplicity*, and *Charity*, as well as *Zeal*, and forbids you to do *Evil*, that good may come. — Ye have coveted no *Man's Silver* or *Gold*; but are continually expending Part of your own *Substance*, without any possible *View* to worldly *Gain*; and that *Heathens* may be sure of having the true and genuine *Doctrines* and *Precepts* of our Blessed

(a) A second Address to the Inhabitants of London, p. 26, 27.—*Christianity as old, &c.* p. 152, 155, 406, 412. The Writer of these Books ought in regard to Truth not to make the *Christian Religion*, and *Christian Priests*, chargeable with such Faults, as belong peculiarly to *Popery*, and *Popish Priests*; for so to do is not only wicked, but one of the principal Causes of Error, as appears from the following Passage out of the *Religion of Nature delineated*, p. 60. “ Among other prejudices; there is one of a particular Nature, which you must have observed to be one of the greatest Causes of modern Irreligion. Whilst some Opinions and Rites are carried to such an immoderate Height, as exposes the Absurdity to the view of almost every Body but them who raise them, not only Gentlemen of the *Belles Lettres*, but even Men of common Sense, many times see through them; and then out of Indignation, or an excessive Renitence (or some worse Principle) not separating that which is True from that which is False, they come to deny both, and fall back into the contrary Extreme, a contempt of all Religion in general.

for Propagation of the Gospel, &c. 69

Blessed Saviour, (a) ye send abroad the *Scriptures* themselves, pure and perfect, in a *known Language*.—Ye settle and maintain *Ministers* of God's *Word* and *Sacraments*, that his publick Worship may be kept up, which, together with the very Knowledge of Him, was almost lost in many *Christian Colonies* for want of them. — Ye employ *Schoolmasters* and *Catechists*, that all *Converts* may be taught and instructed in the *Doctrines* and *Duties* of *Christianity*, and become *Disciples* by *Conviction* and *Choice*, as well as *Baptism*, and *Profession*.

THE *Missionaries* and *Pastors*, which ye set apart for this Work, are not decoyed into it, or fitted for it by a *Jesuitical* Education; but they are the best (b) that ye can get, after the most prudent and strict Examination and Enquiry. — The Instructions that ye give them are not *Secret*, but the same, as ye have from *Christ* and his

Apo-

(b) Every Particular here mentioned is verified by Dr. Humphreys's *Historical Account*, from whence likewise the great Use and Necessity of Ministers and Preachers is evident, since wherever People have had none, there has been soon an End of all Religion, or the worst of Superstitions has crept into its place, p. 3, 21, 33, 223. To prevent these Mischiefs was one principal Reason, why K. William incorporated this Society. See Charter, S. I.

(b) Dr. Humphreys's *Historical Account*, Chap. IV.

68 *A Sermon before the Society*

² Cor. ii. *Apostles, not to corrupt the Word of God,*
^{17.}
¹ Cor. ii. *but to take care that their Preaching be*
^{4.} ^{13.} *not with enticing Words of Man's Wisdom,*
but that, which the Holy Ghost teacheth.
—Ye charge them to put in Practice the
Rules relating to their Office in the Epi-
stles of St. Paul to Timothy and Titus; to
Labour in all parts of their Ministry, and
¹ Tim. iv. *to give constant Attendance to Reading, to*
^{13.} *Exhortation, to Doctrine: and above all, to*
^{Tit.} ii. ^{7.} *shew themselves Patterns of good Works.*

THERE have, I know, been some Com-
 plaints on their Account, and always must
² Cor. iv. ^{7.} *be so, whilst the Treasure of the Gospel*
is lodged in earthen Vessels, and the Mini-
stry of it committed, as it must be, to frail,
and fallible Men.—I wish that the Com-
plainers would propose to the Society wi-
ser Methods, than they take already to pre-
vent any Imposition.—Some indeed pro-
pose, that the Clergy of the best Abilities,
the greatest Learning, or rather of most
Honour and Preferment, be sent abroad:
And many, I believe, would be glad, (a) that
all of them, high and low, Rich and Poor,
should either starve at Home, or be ban-
ished to their (b) Paradise of New-Jersey,
leav-

(a) *A Discourse of Free-thinking*, p. 43. (b) p. 108.

for Propagation of the Gospel, &c. 67

leaving them here to think and live as ^{Eph. ii.} freely as Heathens ever did; having no ^{12.} hope beyond this Life, and without God in the World, as well as without Christian Priests to instruct, exhort, or reprove them.

HOWEVER, in full Answer to such as mean the Good of our Religion by this Proposal, it may be said, that as every Lay-Christian is at perfect Liberty to go into Holy Orders or not; and as there are (a) Differences of Administration in the Church of Christ; so every Clergyman may chuse and abide in any one of them, unless he have an extraordinary Call from the Spirit of God, to any other. His general Commission, as a Clergyman, will indeed empower him to preach the Gospel to every Creature; but he is not thereby so separated for the Work of going to teach and baptize all Infidel Nations, ^{Acts xiii.} (b) as to be under any indispensable, or pe- ^{2.} culiar Obligation to this Duty; he may, with a good Conscience, according as he is disposed in his own Heart, exercise his Ministry, either as a Pastor at Home, or as an Evangelist in Foreign Parts; he may no que-

(a) 1 Cor. xii. 6, 28. Eph. iv. 12.

(b) A Discourse on Free-thinking, p. 43.

Acts xx.
28.

ver. 29.
30.
Jude 3. 4.

question, without Breach of *Trust*, do what *St. Paul* commanded the *Elders* of the *Church* of *Ephesus*, to take heed unto the *Flock*, over which the *Holy Ghost*, in the ordinary Course of *Providence*, hath made him an *Overseer*; especially since the Circumstances of *Time* are now much the same as he then foretold, and Persons of the greatest Ability and Learning, are wanting to secure the very *Flock* of *Christ*, and to contend for the *Faith* which was once delivered to the *Saints*, because grievous *Wolves* are entred in among them, and of our own selves do Men daily arise, speaking perverse Things, to draw away *Disciples* after them, even denying the only *Lord God*, and our *Lord Jesus Christ*.

It is enough, and all that is required of the *Bishops* of the *Church*, that they do all they can to procure among the whole *Body* of *Christians*, *Laity* as well as *Clergy*, a sufficient Maintenance for *Ministers*, whether *Pastors* or *Evangelists*: and that they take the best Care they can what Persons they ordain; and that none be sent abroad upon any *Mission*, but such as are in some Measure qualified for it, and who freely chuse it upon religious Principles, a love to *God*, and good-will to Men. — But then all

for Propagation of the Gospel, &c. 73

all, who do so, should receive from their *Christian Brethren* enough to live upon, together with other reasonable Advantages and Encouragements. — As our *Lord and Master* pronounces *the Labourer to be* Luke x. 7. *worthy of his Hire*, and hath himself ordained, that *they which preach the Gospel* 1 Cor ix. 14. *should live of the Gospel*; nay, as no *military Missionaries* (to which (a) a modern Free-thinker compares us,) is obliged to go 1 Cor. ix. 7. *a Warfare at any Time at his own Charges*: so none of us are by Reason, or Scripture, bound to act with a *Presumption* which an 1 Tim. v. 8. *Infidel* would not be guilty of; as we should do, if we went abroad to starve upon a Mission, or without a Prospect of making a tolerable, if not a comfortable Provision for our Families; such a Provision, as will, when we are dead, keep them from being a *Burden* to others, and a *Reproach* to our own Order among *Unbelievers*; such a Provision, as will in the Judgment of a *Lay-Parent* answer the great Expences of a learned Education: or as a *Lay-Man* hopes for, when he leaves his *Native Country*, and goes by choice to settle, or to traffick in *Foreign Parts*.

K

THE

(a) *A Discourse on Free-thinking*, p. 43.

THE Case, I own, would be widely different, if any of us were *particularly* called by a *Voice* from Heaven (a) to be an Evangelist among *Infidels*, and then separated for the Work by being filled with the Holy Ghost, and thus enabled to confirm the Word we preach to the evil Affected, and Unbelieving, and to support our selves by a Power of working Miracles, and by the same Signs as followed the Apostles and Believers; to whom the Commission in my Text was immediately given. — There are, I believe, not many of us, (and there was a Judas among the Twelve,) who would not joyfully obey such a Call, and leave our Preferments, Friends, and Country for the sake of the Gospel of Christ. — But without this, a Precedent from the primitive Times can be no more drawn to oblige the Clergy, than the Laity; for if the (b) Multitude of them that believe, having great Grace, and the Interests of Religion at Heart, would do now as they did then, make all things common, and sell their Houses, Lands, and Goods, and bring the Prices of them, tho' not to the Apostles Feet, yet into one common Stock, and out of

(a) Acts ix. 5. 2 Tim. i. 11. (b) Acts ii. 44. iv. 32, 34.

for Propagation of the Gospel, &c. 75

of that contribute, as much as they would think a reasonable and sufficient Provision (a) for themselves and their Children, if they were *Missionaries*; I dare engage, that there never would be wanting a Succession of most able and learned Clergymen to preach, and propagate the *Gospel* in *Foreign Parts*.

BUT to conclude: Since the *Christian Revelation* is in its Nature calculated for the universal Good and Happiness of all, to whomsoever it shall be *made known*; since no *single Christian* is entirely exempted from the Duty of spreading its *glad Tidings* thro' the *World*; and since we are assured by express *Prophecies*, both in the *Old and New Testament*, (b) that *the Fulness of the Gentiles shall come in, and that all Israel shall be saved*, so that the *Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ, who shall reign for ever and ever*; it must concern every one of us in our *respective Stations*, and according to the *Measure and Degree* of our

K 2

Abi-

(a) This is the end proposed in the *Charter* of this *incorporated Society*, S. I, II.

(b) *Psalms* ii. lxxii. *Isaiah* ii. xi. xlix. 6. lii. 10. lx. *Dan.* ii. 44. *Mal.* i. 11. *Mat.* xxiv. 14. *Luke* ii. 32. iii. 6. xxi. 4. *Acts* xiii. 47. *Rom.* xi. 25, 26. *Rev.* xi. 15. xiv. 6.

Abilities and Opportunities, to do what lieth in us towards accomplishing so happy and glorious an *Event*.—An *Event*, that God will certainly bring to pass, because he has purposed, and foretold it. But

Acts i. 7. as it is not given to us to *know the Times, or the Seasons, or the Methods, which the Father keeps within his own Knowledge and Power*; we ought to look upon our

Col. iv. 11. selves as *Fellow-workers* at all Times unto the Kingdom of God, and Instruments of his *Providence*; and whenever (a) a *Door of Hope is opened*, we should *enter in*, knowing that, if he please, *no Man can shut it*; for *tho'* we have but a *little Strength* of ourselves, yet if we *keep his Word*, and do not deny his Name, He will be *with us always, even unto the End of the World*: and will, for ought we know, by his infinite Wisdom and Power, prosper our best Endeavours, however weak, inconsiderable, and unpromising, till in his own appointed time, they break out into a marvellous and finished Work.

Mat. xxviii. 20.

In the mean while therefore we ought, under all Difficulties, Discouragements, and

Luke xxi. 19. Opposition, to *possess our Souls in Faith and Pa-*

(a) *Acts* xiv. 2. *2 Cor.* ii. 12. *Rev.* iii. 8.

for Propagation of the Gospel, &c. 77

Patience, against *Hope*, (even as *Abraham* Rom. iv. 18. did) *believing* in *Hope*: And whatever be the Circumstances of *Time* or *Place*, wherein *Providence* has fix'd us; it is our indispensable Duty never to neglect, or *despise* Zech. iv. 10. *the Day of small Things*, or to be *weary* Gal. vi. 9. *in well-doing*: but to take Care, that we be in the Number of *those*, who are *waiting* and *preparing* for this great *Event*, and doing all the Good they can, and whatever is in their Power, to (a) *turn many* to the Faith and *Righteousness* of the Gospel; for then whatever be our Success on *Earth*, we shall secure to ourselves a most distinguishing Reward in *Heaven*, where we shall *shine forth*, as the *Sun* and *Stars*, with the brightest Rays of *Glory*, for ever and ever.

(a) *Dan. xii. 3. Mat. xiii. 43. James v. 20.*

F I N I S.

For Propagation of the Gospel &c. 11

And whatever be
the circumstances of time or place, whether
the summer has fixed us, it is our in-
alienable Duty never to neglect, or de-
lay, or even to be
reluctant, but to take Care, that we
be in the Number of those who are waiting
and pressing for this great Day, and
doing all the Good they can, and whatever is
in their power to do, with a view to the Faith
and Conversion of the Gentile; for then
shall we be our Successors on Earth, we shall
continue to ourselves a most distinguishing
Witness in Heaven, where we shall live
with the new and true, with the
righteous of Glory, for ever and ever.



A N
ABSTRACT
O F T H E

*Proceedings of the Incorporated Society for
the Propagation of the Gospel in Foreign
Parts, from the 20th of February 1729,
to the 19th of February 1730.*

TH E following Benefactions and Legacies given and bequeath'd to the Society towards carrying on the pious Designs for which they were Incorporated, have been paid to their Treasurer, between the 31st Day of *January* 1729, and the 29th Day of *January* 1730, viz. A Benefaction of a Guinea from a Clergyman in *Essex*, who desires to be unknown, by the Hands of the Reverend Mr. *Bull*; Another of five Guineas from a Lady who desires to be unknown, by the Hands of the Honorable

l. s. d.

1 1 0

5 5 0

rable and Reverend Mr. *Dawney* ; An-
 2 0 0 other of two Pounds from the Reverend
 Mr. *William Fenwick* ; Another of two
 2 0 0 Pounds from the Reverend Mr. *George*
 2 0 0 *Fenwick* ; Another of two Pounds from
 the Reverend Mr. *Benjamin Bewicke* ;
 1 1 0 Another of a Guinea from the Lady *Pal-*
mer, all by the Hands of *Calverly Be-*
 3 3 0 *wicke*, Esq; Another of three Guineas
 from *John Thorold*, Esq; by the Hands
 of *Robert Weston*, Esq; Another of forty
 40 0 0 Pounds from *Samuel Ray*, Esq; of *Wal-*
lingworth in *Suffolk*, by the Hands of Mr.
 6 6 0 *William Meadows* ; Another of six Gui-
 neas from sundry Persons, who desire to
 be unknown, by the Hands of Mr. *James*
Bate, of *Ashby-de-la-Zouch* in *Leicester-*
 1 1 0 *shire* ; Another of a Guinea, from Mrs.
Femima Palmer, by the Hands of *Cal-*
verly Bewicke, Esq; Another of one hun-
 100 0 0 dred Pounds from Mrs. *Dyonisia Long*, of
Golden Square, by the Hands of the Lord
 Bishop of *Glocester* ; Another of a Gui-
 1 1 0 nea from a Gentlewoman who desires to
 be unknown, by the Hands of Mr. *Wil-*
 105 0 0 *liam Rawlings* ; Another of one hundred
 Guineas from a Gentlewoman who de-
 sires to be unknown, by the Hands of
 the Reverend Dr. *King*, Master of the
Charter-house ; Another of two Guineas
 2 2 0 from *John Thorold*, Esq; A Legacy of
 100 0 0 one hundred Pounds bequeathed by Mrs.
Mary Turner, and paid by Mrs. *Sarah*
Tur-

Proceedings of the Society.

81

Turner ; A Benefaction of twenty five 25 0 0
Pounds from the Lord Chief Baron *Reynolds* ; Another of a Guinea from a Gentleman who desires to be unknown, and 1 1 0
another of five Pounds from a Gentlewoman who desires to be unknown ; all by 5 0 0
the Hands of the Reverend Dr. *Pearce* ;
Another of ten Guineas from the Right 10 10 0
Honourable the Lady *Elizabeth Hastings* ;
Another of a Guinea, from Mrs. *Sarah Turner* ; Another of fifty Guineas, left 52 10 0
by a Gentlewoman, from a Gentleman
who desires to be unknown ; Another of
five Guineas from Mrs. *Mary Edwards*, 5 5 0
by the Hands of the Reverend Dr. *King*,
Master of the *Charter-House* ; Another of
two Guineas from *William Blunt*, Esq; 2 2 0
of *Horsbam* in *Sussex*, by the Hands of the
Reverend Mr. *Francis Osgood* ; Another
of five Guineas from the Right Honourable the Lord *Palmerston* ; A Legacy of
twenty Pounds, bequeathed by the Re- 20 0 0
verend Mr. *George Helyar*, late of *North-Weale Basset* in *Essex*, and paid by his
Executrix Mrs. *Ann Helyar* ; A Bene-
faction of five Guineas from Mrs. *Devoe*, 5 5 0
by the Hands of the Reverend Dr. *Pel-ling* ; A Legacy of one hundred Pounds, 100 0 0
bequeathed by *George Lawson*, late of
Harlsley, in the County of *York*, Esq; and
another of one hundred Pounds, be- 100 0 0
queathed by Mrs. *Margaret Lawson* his
Widow, both received by the Hands of

the

the Lord Bishop of *London*. Received by the Hands of the Right Honourable the Lord *Palmerston*, Remembrancer of the Court of *Exchequer* in *Ireland*, three hundred thirty two Pounds, sixteen Shillings, and nine Pence, being what was decreed by that Court, to be paid to the Society, out of the Estate of Mr. *Adam Handcock*, deceased ; A Benefaction of one hundred Pounds from a Person who desires to be unknown, by the Hands of Mess. *Hoare* and *Arnold* ; Another of two Guineas from a Person who desires to be unknown, by the Hands of the Reverend Dr. *Berriman* ; Another of twenty six Pounds, paid by Dr. *Exton Sayer* ; Another of two Guineas from a Gentleman and Lady, and another of a Guinea from a Gentleman, who desire to be unknown, by the Hands of *Calverly Bewicke*, Esq; Another of twenty Pounds from a Lady who desires to be unknown, by the Hands of the Reverend Mr. *Bundy* ; A Legacy of fifty Pounds, bequeathed by Mr. *Nicholas Brandshaw*, late of *Hendon*, in the County of *Middlesex*, Esq; and paid by the Lady *Leighton* ; A Benefaction of two Pounds from a Gentleman in *Shropshire*, who desires to be unknown ; Another of two Pounds from a Gentlewoman who desires to be unknown, by the Hands of Mr. *Thomas Barwick* ; Another of five Pounds, and an-

for Propagation of the Gospel, &c. 83

another of five Pounds eight Shillings, 5 8 0
 from two Gentlewomen who desire to be
 unknown, by the Hands of the Reverend
 Dr. *Pearce*; Another of ten Pounds from 20 0 0
Arthur Hyde, of *Catherington* in *Hamp-*
shire, Esq; and another of five Pounds 5 0 0
 from the Reverend Mr. *John Needham*,
 Rector of *Westbourn* in *Sussex*, both by
 the Hands of Mr. *James Bonwicke*; An-
 other of fifty Pounds from the Lord 50 0 0
 Chief Baron *Reynolds*; Another of a
 Guinea, from a Gentleman who de- 1 1 0
 sires to be unknown, by the Hands of
 Mr. *Thomas Moore*; And another of 8 8 0
 eight Guineas, from a Gentleman who de-
 sires to be unknown, by the Hands of the
 Reverend Dr. *Pearce*. Remitted by the
 Reverend Mr. *Guy* of *South Carolina*, se-
 venty eight Pounds, being Part of the 78 0 0
 Estate of Mr. *George Boyle*, bequeathed
 by him to the Society. By Sale of part
 of two *East-India* Bonds, being a Bene-
 faction of the late General *Nicholson*,
 sixty Pounds. 60 0 0

The Treasurer hath also received 1465 17 9
 within the Time beforementioned, the
 following Benefactions, which are appro-
 priated by the Donors, towards raising a
 Fund for the Maintenance of Catechists
 to instruct the Negroes in the Plantations
 in *America*; A Benefaction of thirty 30 0 0
 Pounds from the Dean and Chapter of

- ¹⁴ 0 0 *Durham*; Another of fourteen Pounds paid by the Lord Bishop of St. *Asaph*, being the Contribution of several Persons in the Counties of *Salop*, *Montgomery*, and *Denbigh*; Another of four Guineas from
⁴ 4 0 *John Thorold*, Esq; Another of fifty five
⁵⁵ 5 0 Pounds five Shillings, remitted by the Reverend Mr. *King* of *Topsham*, from several Persons in the Diocese of *Exon*; Another of forty two Pounds, collected by the
⁴² 0 0 Reverend Mr. *Waugh*, Chancellor of *Carlisle*, among his Clergy, and other well-disposed Persons, and paid by the Lord Bishop of *Carlisle*; And another of six
⁶ 6 0 Guineas from a Gentleman who desires
¹⁵² 15 0 to be unknown, by the Hands of the Reverend Dr. *Pearce*. For all which Benefactions the Society have returned their Thanks, by the Persons who reported or paid them, except to those who have thought proper to conceal their Names, who are hereby desired to accept of the Thanks of the Society.

It may be proper to take Notice here of a Benefaction of five hundred Pounds, made to this Society, by Mr. *Daniel Tbreshier* of *Cork* in *Ireland*, tho' it could not be put this Year among the Benefactions abovementioned, because receiv'd by the Society since the Close of the Accounts, at the Society's Annual Audit.

The

The Society within the Time first mentioned, have chosen the Gentlemen hereafternamed, to be Members of this Corporation. The Reverend Mr. *Jacob Henderson*, *Frederick Frankland*, Esq; The Reverend Dr. *Bland*, Dean of *Durham*; The Reverend Dr. *Henry Briggs*, Rector of *Holt-Market*; Mr. *Philip Smith* of *London*, Merchant; The Reverend Dr. *Maddox*, Rector of *St. Vedast, Foster-Lane*; The Reverend Mr. *Bolton*, Preacher at the *Rolls*; The Reverend Dr. *Pardoe*, Principal of *Jesus College, Oxford*; The Reverend Dr. *Denne*, Archdeacon of *Rochester*; The Right Honourable the Lord Chief Baron *Reynolds*; *Erasmus Philipps*, Esq; Member of Parliament for *Haverford-West*; Mr. *Belitha* of *Richmond*; The Reverend Mr. *Thomas Troyte* of *Killerton, Devon*; The Reverend Dr. *Thistlethwaite*; Dr. *Bettesworth*, Dean of the *Arches*; The Reverend Mr. *Casberd*, Prebendary of *Bristol*, and Sir *John Gonson*.

In the Year past, the Society have received from their Missionaries abroad, several Accounts of the Progress they make in their respective Missions; it will be sufficient, for the Information of the Publick, to give some short Abstracts of the Accounts sent over, that they may

868 *A Sermon before the Society*

may have a compendious View how this great and good Work goes on.

The Reverend Mr. *Morrit*, Missionary at *Winneaw* in *South Carolina*, acquaints the Society, That the Settlement there increases every Day, and that by the nearest Computation, there are at present, above 700 white People, as many Negroes, and between two and three hundred Native Indians dispersed about the Settlements. This Parish is a late Settlement of great Extent, being near 130 Miles in Length upon the Sea-Coast, and settled upward into the Inland above 80 Miles, with People variously dispersed, according to the Nature of these Settlements, upon three large and navigable Rivers, as commodious for Navigation as any in the Province. As the People are now scattered over a great Tract of Land for Conveniency of Habitation, he hath a Parish of such Extent, as may in a few Years be divided into three. For the Conveniency of a great Number of People who could not come to the Parish-Church without the Fatigue of passing by Land and Water, he hath settled a small Chapel of Ease about 14 Miles distant, where at times he performs Divine Service. Besides Children, he hath lately baptized two Gentlewomen of a grown Age, who gave an exceeding good
Ac-

for Propagation of the Gospel, &c. 87

Account of their Faith, and a Gentleman, a Father of a numerous Family. The Church is a decent Wooden Building, 45 Feet long, and 25 wide, commodiously situated on the Side of a River, where it branches, and gives a convenient Passage to a considerable Number of Settlements, which are not above 12 or 14 Miles distant from the Church, and the People come frequently by Water to Church. The Parsonage House is about half a Mile from the Church, agreeably situated upon the River, with a Glebe contiguous to it, of about 250 Acres. The House is not finished, but the Assembly have lately voted 300 Pound *Carolina* Money, for the finishing of it.

The Reverend Mr. *Hassel* at *St. Thomas, South-Carolina*, acquaints the Society, That his Parish is in a flourishing Condition, and the Free-School there advances considerably, having a good Writing-Master, and an Arithmetician. It is supported by the Interest of the Legacy bequeathed by the late pious *Richard Beresford*, Esq; the Money was paid into the Hands of the Vestry, by the Executors, and laid out by them on Land Security, and produces at this Time, about 100*l.* Sterling Money a Year; so that he is in hopes, that if proper Measures be taken in the Disposal and securing

curing the Remainder of Mr. *Beresford's* Legacy, it will answer the noble Intent of the Donor, which was to have the Languages and Mathematicks taught.

The Reverend Mr. *Varnod* writes, he makes a good Progress in his Mission ; *Whitsunday* last he had 32 Communicants, and 26 Negroes, and 34 at *Christmas* : That he hath lately administered the Sacrament at *Wassamsaw*, and had eleven Communicants ; he hath baptized some Negroe Children.

The Reverend Mr. *Guy* at St. *Andrew's*, Mr. *Dwight* at St. *John's*, and Mr. *Jones* at St. *Helens*, have sent Accounts that their Congregations increase.

The Reverend Mr. *Cummings*, Minister at *Philadelphia*, represented to the Society, the great Want of a Missionary at *Whitemarsh* and *Parquihoma*, two neighbouring Towns, and that the People had built a Church at each Place, and had agreed to contribute 30*l. Sterling* Money towards their Minister's Support. The Society have received also Petitions from them to the same Effect, and have thereupon lately appointed the Reverend Mr. *Howie* Missionary there.

The

The Reverend Mr. *Weyman* at *Oxford* in *Pensilvania* acquaints the Society, That he continues with all Diligence in the Duties of his Mission; that he constantly serves the Churches of *Oxford* and *Radnor*, on the Lord's-Day, and attends the other distant Congregations on the Week-days; that besides Children, he hath baptized three grown Persons, and is preparing several others, both Blacks and Whites, for receiving Baptism. Upon his Desire, and that of the People of *Burlington*, he is removed from *Oxford* to *Burlington*, upon the Death of Mr. *Horwood*, late Missionary there.

The Reverend Mr. *Hacket* at *Apoquiminy*, acquaints the Society, That he was received with many Marks of Favour and Kindness by the People, who expressed hearty Thanks to the Society, for sending them a Missionary. That the Congregation is very orderly and devout. That at Administring the Sacrament at *Christmas*, he had 30 Communicants, and at *Easter* 40. Since his coming, the People have built a handsome Chapel at a Neighbouring Village; that he hath baptized 95 white Children, one Indian, three Negroes, and a Mulatto. The Church is now in perfect Repair, and the Vestry seem all agreed, with the

M

rest

rest of our Communion, to purchase a Glebe, and build a Parsonage House.

The Reverend Mr. *Backhouse* at *Chester*, sends over an Account, That his Parish is in a flourishing Condition, that besides Children, he hath baptized many Adult Persons, and that the Number of Communicants is considerably increased. That he hath been himself much afflicted with Sickness, which, together with the Largeness of his Parish, makes his Duty very heavy. However he exerts himself, and hath upon the frequent and earnest Sollicitations of a People near *Conostogoe*, visited and preached to them one *Tuesday* in every Month, tho' 40 Miles distant back into the Country, where he had a large Congregation, and above 40 Communicants. That a great Number of People, about eight or ten Thousand Souls, came from *Ireland* last Year, to that Province; and some Thousands of them settled near *Conostogoe*, which makes the Congregation he preaches to very numerous.

The Reverend Mr. *Miln* at *Albany*, writes an Account, That his Congregation increases, and the Number of his Communicants; and that he had baptized 24 Children, and three grown Persons. That he continues to go and visit

visit the *Mohawk* Indians constantly four times in the Year; that he administers the Sacrament to the instructed Indians, and baptizes their Children; and that he stays with him five Days every time; That he employs the Interpreter of the Province, in translating his Discourse into the *Indian* Language, and in assisting him in instructing the *Indians* already *Christians*; and such as are desirous of and prepare themselves for Baptism. And that his constant Hearers at this Place are about 50 *Indians*, and as many *Europeans*.

The Reverend Mr. *Whetmore* at *Rye*, acquaints that he meets with good Success in his Mission; that his Hearers increase; and that several of the Independents have quitted that Perswasion, and very regularly attend Divine Service at his Church.

The Reverend Mr. *Stoupe* at *New-Rochel*, writes, That he continues his Diligence in all parts of Duty; that besides the White, he hath Baptized 10 Negroe Children, and one grown Person, and hath 34 Communicants. The Society have received a Letter from the Reverend Mr. *Vesey* at *New-York*, inclosing one from *Francis Harrison Esq*; one of his Majesty's Council of that Province;

wherein he acquaints, That, pursuant to the desire of the Society, he had enquired into the Number, Condition and Circumstances of the Inhabitants of *New Windsor* and Parts adjacent, and is informed this District is 20 Miles from North to South, and 16 from East to West, and contains about 400 Inhabitants; that the Chief of them live in good Credit and Reputation; but that there is no Clergyman to officiate among this large Body of People within 80 Miles distance. This is the latest Settlement in this Province, it being no more than 12 Years since they were but five Families in this Place. The People are very desirous of having a Minister settled among them, and will raise among themselves 40*l.* for the first Year, towards his Support. They are now Building a Church, and when the Charge of that is over, they will advance their Subscriptions. Mr. *Harrison* represents further to the Society, that it is of great Importance to settle a Missionary, who besides the Care of this People might also at Times be useful in visiting *Marbletown* to the Northward, and *Haverstraw* and *Cakegat* to the South-ward, and the *Fishkilns* on the East Bank of *Hudson* River, opposite to *New Windsor*. The Society did hereupon resolve to send a Missionary to *New Windsor*, and have lately appointed the

the Reverend Mr. *Charlton* Missionary there, with the Care of the other named Places.

The Reverend Mr. *Poyer* at *Jamaica* on *Long Island*, and Mr. *Fenney* at *Hempsted*, and Mr. *Wetmore* at *Rye*, and Mr. *Skinner* at *Pertb Amboy*, have each sent Accounts in general that their Congregations increase.

The Reverend Mr *Pigot* at *Marble-Head, New-England*, acquaints that his Congregation increases; that within the last Year he had Baptized 19 grown Persons, and 76 Infants, and admitted 17 Persons more to the Holy Communion. That he also continues his Monthly Lectures at *Salem*, and hath already nine Communicants there.

The Reverend Dr. *Cutler* at *Boston*, writes an Account, that his Congregation increases; that besides Children he hath Baptized some grown Persons, and hath received to the Communion several Persons of good Sobriety and Reputation, endued with a serious Sense of Religion, and a just Value for the Church of *England*.

The Reverend Mr. *Usher* at *Bristol*, writes that his Congregation is so much
in-

increased, that there is scarce Room in the Church to hold them, and therefore intends to Build a Gallery soon for their better Accommodation. In the same Letter he gives a brief Account of the Progress he hath made in his Mission, since his Appointment, in these Words: " Since
" my first Settlement at *Bristol* to this
" Time, which is just 7 Years, I have
" baptized 121, twelve of which I
" baptized at *Rehoboth* and *Barrington*,
" at which Places I have preached several
" Times; of the Number of baptized,
" twenty two were Adults, and three
" Adult Indians. I have hadundry
" Negroes make Application for Baptism,
" that were able to render a very good
" Account of the Hope that was in
" them, and proper Reasons why they
" desired Baptism, far beyond what I
" expected from them, and their Practice
" was generally agreeable to the
" Principles of the Christian Religion:
" But I am not permitted to comply with
" their Requests, and my own Duty, being
" forbid by their Masters, notwithstanding
" they have the Bishop of *London's* Letter
" and the late Bishop of *St. Asaph's*
" Sermon to that Purpose; to which I
" have added my own Endeavours both
" from the Pulpit, and in private Conversation,
" to persuade them to a Compliance therewith.

The

The Reverend Mr. *Johnson* at *Stratford*, writes that he meets with good Success in his Mission; that many Persons that were before negligent, do now frequent the Church. That besides Children he hath baptized 4 grown Persons, one of which was a Negroe Man; that the Communicants in that Town and from the adjacent Places are 90, four of which have been lately admitted.

The Society received last Year a Memorial from the Inhabitants of *New-London* in *Connecticut* in *New-England*, requesting to send them a Minister, and acquainting, that in their Zeal for having one, they had already built a Church capable of Accommodating above 400 Persons, and promising to Contribute according to their Abilities towards the better Support of a Missionary. The Care of this People was also recommended to the Society by the Reverend Mr. *Mac Sparran*, and other of the Societies Missionaries. The Society have therefore appointed the Reverend Mr. *Seabury* Missionary there, who is lately gone over.

The Revd. Mr. *Honeyman* at *Rhode-Island*, Mr. *Mac Sparran* at *Naraganset*, and Mr. *Miller* at *Braintree*, have each of them wrote that their Congregations are in a flourishing Condition. The

The Reverend Mr. *Caner* at *Fairfield*, acquaints that the Members of his Church increase; that the People are sober and regular, and ready to give him all the Assistance they are able. He writes that he had Baptized in half a Year past 18 White Children and 2 Indians, and 10 grown Persons, 7 White Men, 2 Blacks, and 1 Indian; and that the Number of Communicants is 65.

The Society have received a Petition from the Inhabitants of *Trinity-Bay* in *Newfoundland*, for a Minister to be settled among them, and acquainting that they had obliged themselves to build a Church, and fix'd a Salary of 30*l.* Sterling a Year towards the Maintenance of their Minister. The Society being willing to assist this good Disposition of the People, and considering that they seemed willing to Contribute according to their Abilities, have appointed the Reverend Mr. *Killpatrick* Missionary here.

The Society have received Accounts from the Gentlemen their Attorneys in *Barbadoes*, that their Plantations were underhanded, and had not a sufficient Number of Negroes to cultivate them; upon which Account the Estate suffered: The Society have therefore ordered

20 Negroes to be Bought, and design to increase their Number every Year. The Society have been very earnest to have their Negroes instructed and baptized, and appointed Mr. *Welkie* Catechist there 3 Years agoe. He hath since his arrival in *Barbadoes* sent over Accounts of his Diligence in his Duty, and that he hath Instructed 32 grown Negroes, and 26 Children, who have thereupon received Baptism.

The State of the Society's Accounts from the 31st of *January* 1729, to the 29th of *January* 1730, as reported by the Auditors at the Anniverlary Meeting of the Society on the 19th of *February* 1730, is as follows.

Receipts.

	l.	s.	d.
By Dividend on <i>South Sea</i> Stock and Annuities, and Interest of an <i>Exchequer</i> Order, and Money lent to the <i>Barbadoes</i> Estate,	400	18	09
By casual Benefactions, Legacies, &c.	146	5	09
By Monies paid at the Entrance of Members -	12	12	00

N

By

By Annual Subscriptions of the Members ———	} 431 15 06
By Rent of the Tenants, and Monies received of the Corporation of the Sons of the Clergy, out of the Produce of Mr. Saywell's Estate,	} 196 06 02
By Sale of <i>South Sea</i> Stock and Annuities, and part of an <i>East-</i> <i>India</i> Bond ———	} 215 11 01
To which add the Bal- ance of the last Ac- count, the 31 st of <i>Ja-</i> <i>nuary</i> 1729 ———	} 2723 01 03
And the same make to- gether ———	} 4072 09 00
	6795 10 03

Disbursements.

By Payment of yearly Sa- laries to Missionaries, Catechists, Schoolma- sters, and the Society's Officers ———	} 2352 15 00
By two Years Interest of 300 <i>l.</i> due to Mrs. <i>Hodg-</i> the 7 th of <i>December</i> 1730 ———	} 30 00 00

By

Proceedings of the Society. 99

By Gratuities to Missionaries, and others, Books, and other accidental Charges — — —	}	775	01	11	
--	---	-----	----	----	--

		3157	16	11	
--	--	------	----	----	--

Remaining in Cash and Money lent to the Barbadoes Estate (besides 105. 9. 4. which was due for Interest upon some East-India Bonds when they were disposed of for the Use of the Barbadoes Estate) — — —	}	3637	13	04	
--	---	------	----	----	--

		6795	10	03	
--	--	------	----	----	--

Yearly Income.

By Annual Subscriptions of their Members — —	}	499	15	00	
By Rent of Lands — — —	}	57	10	00	
By Interest of Monies vested in Securities. — —	}	325	00	00	

Total — — —		882	05	00	
-------------	--	-----	----	----	--

Yearly Expences.

By Annual Salaries to Missionaries, Catechists, and Schoolmasters, — — —	}	2185	00	00	
By Annual Salaries to the Secretary, Treasurer, and Messenger, — — —	}	240	00	00	

		2425	00	00	
--	--	------	----	----	--

*The Barbadoes Account.**Receipts.*

By Sale of 138 Hogsheads of Sugar, received from <i>Barbadoes</i> since last Audit,	}	2255	15	00
To which add the Bal- lance of the Treasurer's Account the 31 st of <i>Ja-</i> <i>nuary</i> 1729		}	58	19
And the same make to- gether	}		2314	14

Disbursements.

Paid to the Society's Account for Interest of Money borrowed, and Part of the Principal	}	1175	00	00
Paid for sundry Disbursements for the Plantations in Barbadoes,		}	1020	11
			2195	11

Ballance remaining in the
Treasurer's Hands the
29th of *January* 1730

2314 14 06

Note, The *Barbadoes* Estate is not Applicable
to the General Uses of the Society, the Support-
ing of Missionaries, Catechists, and Schoolmasters,
&c. but is appropriated to particular Uses men-
tioned in General *Codrington's* Will.

The



The Names of the Society's Missionaries, Catechists, and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List, the 29th of January 1730.

New England.

MR. Honeyman, Missionary at Rhode- Island	} 70
Mr. Pigot, Missionary at Marble-Head	— 60
Mr. Mac Sparran, Missionary at Naraganset	70
Mr. Plant, Missionary at Newbury	— 60
Dr. Cutler, Missionary at Christ Church in Boston	} 60
Mr. Miller, Missionary at Braintree	— 60
Mr. Usher, Missionary at New Bristol	— 60
Mr. Mills, Schoolmaster at Boston	— 15
Mr. Johnson, Missionary at Stratford in Connecticut	} 70
Mr. Caner, Missionary at Fairfield in Connecticut	} 30
Mr. Browne, Missionary at Providence	— 60
Mr. Watts, Schoolmaster at Annapolis-Royal	10
Mr.	

102 *A List of the Missionaires.*

Mr. Seabury, Missionary at New London 50
 Mr. Kilpatrick, Missionary at Trinity-bay } 30
 in Newfoundland ————— }

New York.

Mr. Standard, Missionary at West Chester — 50
 Mr. Poyer, Missionary at Jamaica, Long- } 50
 Island ————— }

Mr. Jenney, Missionary at Hempsted, Long- } 50
 Island ————— }

Mr. Gildersleeve, Schoolmaster at Hempsted 10
 Mr. Cleator, Schoolmaster at Rye ————— 15
 Mr. Huddleston, Schoolmaster at New York 20
 Mr. Stoupe, Missionary at New Rochel — 50
 Mr. Colgan, Catechist at New York — 50
 Mr. Forster, Schoolmaster at West Chester — 20
 Mr. Taylor, Schoolmaster at Staten Island — 15
 Mr. Wetmore, Missionary at Rye ————— 50
 Mr. Miln, Missionary at Albany ————— 50
 Mr. Denton, Schoolmaster at Oyster Bay, } 10
 Long-Island ————— }

Mr. Campbell, Missionary at Brookhaven — 60
 Mr. Dwight, Schoolmaster at North-Castle 10
 Mr. Charlton, Missionary at New-Windsor 50

New Jersey.

Mr. Vaughan, Missionary at Elizabeth-Town 60
 Mr. Skinner, Missionary at Amboy ———— 60
 Mr. Weyman, Missionary at Burlington — 70
 Mr. Ellis, Schoolmaster at Burlington — 20
 Mr. Holbrook Missionary at Salem ——— 60

Pen-

A List of the Missionaries. 103

Pensilvania.

Mr. Ross, Missionary at Newcastle	70
Mr. Becket, Missionary at Lewes	60
Mr. Hackett, Missionary at Apoquineminck	60
Mr. Backhouse, Missionary at Chester	60

South Carolina.

Mr. Hasel, Missionary at St. Thomas's	50
Mr. Gay, Missionary at St. Andrew's	50
Mr. Morrit, Missionary at Wineaw	50
Mr. Varnod, Missionary at St. George's	50
Mr. Leslie, Missionary at St. Paul's	50
Mr. Jones, Missionary at St. Helen's	50
Mr. Dwight, Missionary at St. John's	50
Mr. Fulton, Missionary at Christ-Church	50

2185

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

A N



A N
ABSTRACT
OF THE
CHARTER
OF THE

*Society for the Propagation of the
Gospel in Foreign Parts.*



WILLIAM the Third, by
the Grace of God, of *Eng-
land, Scotland, France, and
Ireland*, King, Defender of
the Faith, &c. To all Chri-
stian People, to whom these Presents
shall come, Greeting.

I. Whereas We are credibly inform'd,
that in many of Our Plantations, Colonies,
and Factories beyond the Seas, belonging
to Our Kingdom of *England*, the Pro-
vision for Ministers is very mean; and
many

many others of Our said Plantations, Colonies, and Factories, are wholly destitute and unprovided of a Maintenance for Ministers, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of Our loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for Want of Learned and Orthodox Ministers, to instruct Our said Loving Subjects in the Principles of true Religion, divers *Romish* Priests and Jesuits are more encouraged to pervert and draw over Our said loving Subjects to *Popish* Superstition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them; and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas We have been well assured, That if We would be graciously pleased to erect and settle a Corporation for the receiving, managing, and disposing of the Charity of our loving Subjects, divers Persons would be induced to ex-

O

tend

tend their Charity to the Uses and Purposes aforesaid.

IV. Know ye therefore, That We have, for the Considerations aforesaid, and for the better and more orderly carrying on the said charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted, and Appointed, and by these Presents, for Us, Our Heirs and Successors, do Will, Ordain, Constitute, Declare, and Grant, That the most Reverend the Lords Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the time being, and several others of the Lords the Bishops, the Nobility and Gentry, to be erected in manner as hereafter directed, be and shall for ever hereafter be, and by Virtue of these Presents, shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts*.

V. And that by the same Name they shall have perpetual Succession.

VI. And that they shall be able and capable in Law to purchase 2000*l. per Annum* Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demise the said Estates for thirty one Years in Possession only, and not in Reversion, at the full
Rent,

Rent, in case no Fine be taken; and in case a Fine be taken, a Moiety, at least, of the full Value shall be reserved.

VII. And that by the Name aforesaid, they shall, and may be able to Plead, and be Impleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within th's Realm of *England*, can or may do.

VIII. And that the said Society for ever hereafter, shall have a common Seal; and that it may be lawful for them to alter the said Seal as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do grant to the said Society, that they shall Yearly meet on the third *Friday* in *February*, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, to choose a President, one or more Vice-presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing; who shall take an Oath for the due Execution of the Office they are chosen into.

X. And Our farther Will and Pleasure is, That the first President of the said Society, shall be *Thomas*, by Divine Providence, Lord Archbishop of *Canterbury*, who in Thirty Days after the passing of this Charter, shall issue Summons to the

Members of the Society, to Meet and elect Vice-presidents, a Treasurer, or Treasurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February* 1701.

XI. And that if any Officer die, or be removed, the President, or one of the Vice-presidents, may summon the Members of the Society to meet, and choose another in his Place.

XII. And We do further Grant, That the said Society shall Meet to transact Business on the Third *Friday* in every Month, or oftner if need be; and at such Monthly Meeting may elect such Persons to be Members of the Corporation as they shall see fit.

XIII. But Our Will and Pleasure is, That no Act of the Society shall be valid, unless the President, or some Vice-president, and seven other Members, be present, and the Majority of them consenting thereto.

XIV. And Our further Will and Pleasure is, That the said Society may, at the First and Second Meeting of the Society, or at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *August* Yearly for ever, and at no other Meetings of the Society, make By-Laws, and execute Leases.

XV. And that the said Society at any Meeting, may depute fit Persons to take Sub-

Subscriptions, and collect Money contributed for the Purposes aforesaid.

XVI. And may remove such deputed Persons, and cause publick Notification of this Charter, and the Powers thereby granted, in such Manner as they shall think most conducive to the Furtherance of the said Charity.

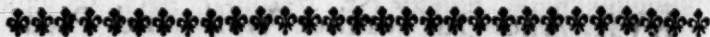
XVII. And Our further Will and Pleasure is, That the said Society shall Yearly give Account to the Lord Chancellour or Lord Keeper, and two Chief Justices, or any Two of them, of all Monies received and laid out by them, &c. Witness Our Self at *Westminster*, the Sixteenth Day of *June*, in the Thirteenth Year of Our Reign.

Per breve de Privato Sigillo,

COCKS.



*A LIST of the Members of
the Society for the Propagation
of the Gospel in Foreign Parts,
drawn up in an Alphabetical Order.*



A.

MOST Reverend *Hugh*, Lord Arch-
bishop of *Armagh*.
Right Revd. *Francis*, Lord Bishop of
St. Asaph.
Mr. *Edward Adderly*.
Monsieur *Ancillon*, Chaplain to the King
of *Prussia*.
Francis Annesley, Esq;
Francis Astry, D. D. Treasurer of *St.*
Paul's.
Israel Anthony Aufrere, M. A.

B.

Right Reverend *John*, Lord Bishop
of *Bath and Wells*.
Right Revd. *Thomas*, Lord Bishop of
Bangor.
Right Revd. *William*, Lord Bishop of
Bristol.
Francis Barnard, D. D.
Philip Bearcroft, D. D.

Samuel

Members of the Society.

III

Samuel Baker, D. D.

Edward Barker, Esq;

James Basnage, M. A. at the *Hague*.

Sir Edward Becher, Kt. Alderman of
London.

Mr. Isaac Behagel, Merchant at *Frankfort*.

Richard Bentley, D. D. Master of *Trinity-*
College, Cambridge.

Mr. Belitba

William Berriman, D. D.

John Bettlesworth, L. L. D. Dean of the
Arches.

Thomas Blackwell, M. A.

H. Bland, D. D. Dean of *Durham*.

Jonathan Blenman, Esq;

Frederick Bonet, Esq;

R. Bolton, M. A. Preacher at the *Rolls*.

Nathaniel Booth, Esq;

Matthew Brailsford, D. D. Dean of *Wells*.

Robert Breton, M. A.

Rad. Bridges, D. D.

Henry Briggs, D. D.

Thomas Bromfield, Esq;

William Tredwell Bull, M. A.

Richard Bundy, M. A.

C.

MOST Revd. *William*, Lord Arch-
bishop of *Canterbury*, President.

Most Revd. *William*, Lord Archbishop of
Cassel.

Right Revd. *John*, Lord Bishop of *Carlisle*.

Right

Right Revd. *Samuel*, Lord Bishop of *Chester*.

Right Revd. *Edward*, Lord Bishop of *Chichester*.

Right Hon. *John* Lord *Carteret*.

Joseph Casberd, M. A. Prebendary of *Bristol*.

Nathaniel Castleton, Esq;

John Chardin, Esq;

Mr. *Matthew Christoffers*, Merchant at *Amsterdam*.

Nathaniel Clagett, D. D. Dean of *Rochester*.

Sir *Thomas Clarke*.

Alured Clarke, D. D.

Thomas Clendon, Esq;

Francis Clerke, L. L. D.

Godfrey Clermont, M. A. at *Amsterdam*.

John Comings, Esq; One of the Barons of the *Exchequer*.

Sir *Clement Cotterel*.

Rowland Cotton, Esq;

Daniel Coxe, Esq;

Hon. *Charles Craven*, Esq;

Sir *Thomas Crosse*, Bart.

D.

Right Revd. *Edward* Lord Bishop of *Durham*.

Right. Hon. *William*, Lord *Digby*.

The Hon. and Revd. Mr. *Henry Dawnay*.

Daniel Debat, M. A.

John

John Denne, D. D. Archdeacon of *Rochester*.

Francis Dickens, Esq;

Abraham de St. Dennis, M. A.

—*Dibben*, D. D.

Sir John Dolben, Bart. D. D.

E.

Right Revd. *Thomas*, Lord Bishop of *Ely*.

Vigerus Edwards, Esq;

Monseigneur *L'Enfant*, Chaplain to the King of *Prussia*.

Kingsmill Eyre, Esq;

F.

Frederick *Frankland*, Esq;

Dr. *Fabritius*, Professor of Divinity at *Leyden*.

G.

Right Revd. *Joseph*, Lord Bishop of *Gloucester*.

John Gaskarth, D. D.

Thomas Gilpin, Esq;

Henry Godolphin, D. D. Provost of *Eaton*.

Sir John Gonson.

Thomas Gooch, D. D. Archdeacon of *Essex*.

Thomas Greene, Esq;

The Honourable Mr. *Gulman*, Resident for His Majesty at *Frankfort*.

P

Bramp-

Brampton Gurdon, M. A. Archdeacon
of *Sudbury*.

H.
Right Revd. *Henry*, Lord Bishop of
Hereford.

Robert Hales, Esq;

Hugh Hall, Esq;

Henry Hall, Esq;

John Hanger, Esq;

Mr. Auditor *Harley*.

Gideon Harvey, M. D.

William Hay, M. A.

John Hay, D. D.

Humphry Henchman, LL. D. Chancellor
of *London*.

Thomas Herring, D. D. Preacher to
the Honourable Society of *Lincolns-
Inn*.

Jacob Henderson, M. A.

John Heylin, D. D.

Honourable *Robert Hunter*, Esq; Gover-
nour of *Jamaica*.

Sir *William Hustler*, Bart.

Michael Hutchinson, D. D.

Archibald Hutchefon, Esq;

J.

Nicholas *Jeffries*, Esq;

The Hon. *Robert Johnson*, Esq; Go-
vernour of *South-Carolina*.

Charles Irvine, M. A.

Right

K.

Right Honourable *Peter Lord King*,
Baron of *Ockham*, Lord High Chan-
cellour of *Great Britain*.

Abel Ketelby, Esq;

Robert Ketelby, Esq;

Richard King, M. A.

John King, D. D. Master of the *Charter-
House*.

L.

Right Revd. *Edmund*, Lord Bishop of
London.

Right Revd. *Richard*, Lord Bishop of
Lincoln.

Right Revd. *John*, Lord Bishop of
Landaff.

Right Revd. *Richard*, Lord Bishop of
Lichfield and *Coventry*.

John Lynch, D. D. Prebendary of *Can-
terbury*.

Samuel Lisle, D. D. Archdeacon of *Can-
terbury*.

Thomas Littel, D. D. Prebendary of
Norwich.

Revd. *Amy Lullin* of *Geneva*.

M.

THE Right Honourable *Thomas*
Lord *Malton*.

Isaac Maddox, D. D.

Thomas Mangey, LL. D. Prebendary of
Durham.

Margaret Professor *Oxon*.

Margaret Professor *Cantab*.

John Mason, M. A.

Dr. *Anthony Maurice*, Professor of Di-
vinity in *Geneva*.

Ossory Medlicot, M. A.

John Meller, Esq;

William Melmoth, Esq;

Philip Menard, M. A.

Sir *John Meres*.

Ferdinand Montmoulin of *Neufchatel*.

Arthur Moor, Esq;

Samuel Moody, M. A.

John Morrice, D. D.

Col. *Lewis Morris*.

N.

William Needham, M. A.

O.

Right Revd. *John*, Lord Bishop of
Oxon.

Right Revd. *Edward*, Lord Bishop of
Ossory.

Monsieur *Olearius*, Professor at *Leipsick*.

Edward Oliver, D. D.

J. F. Ostervald at *Neufchatel*.

Sir *Arthur Owen*, Bart.

Right

Members of the Society. 117

P.

Right Hon. *Thomas*, Earl of *Pembroke*.

Right Revd. *Robert*, Lord Bishop of
Peterborough.

Thomas Pardoe, D. D. Principal of *Jesus-*
College, Oxford.

Mr. *Ferdinando John Paris*.

Zachariah Pearce, D. D.

John Pelling, D. D. Canon of *Windsor*.

Ralph Perkins, D. D. Prebendary of *Ely*.

Sir *John Philipps*, Bart.

Erasmus Philipps, Esq;

Honourable Col. *Richard Philipps*.

Thomas Pigot, M. A.

Thomas Pitts, Esq;

Matthew Postlethwayte, M. A.

R.

Right Revd. *Samuel*, Lord Bishop of
Rocheſter, Dean of *Westminſter*.

The Right Hon. the Lord Chief Baron
Reynolds.

Thomas Railton, Esq;

Brock Rand, M. A.

Regius Profeſſor *Oxon*.

Regius Profeſſor *Cantab*.

S.

Right Revd. *Thomas*, Lord Bishop of
Sodor and Man.

Revd. Mr. *John Sarafin* of *Geneva*.

Lewis Saurin, M. A.

Mon-

Monfieur Scardius, Chaplain to the King
of Prussia.

Monfieur Schenrer, Profeflor at Berne.

— Shippen, D. D. Principal of Brasen-
Nose-College, Oxon.

Honourable Samuel Skute, Esq;

Joseph Smith, D. D.

Mr. Philip Smith.

Thomas Spateman, M. A. Prebendary of
St. Paul's.

Honourable Col. Spotswood.

William Stanley, D. D. Archdeacon of
London, and Dean of St. Asaph.

Philip Stubbs, B. D. Archdeacon of St.
Albans.

Benjamin Sweet, Esq;

T.

Thomas Tanner, D. D. Chancellour
of Norwich.

Robert Thistlethwayte, D. D.

Mr. Lewis Thomas.

Mr. John Torriano, Merchant.

Nicholas Trot, Esq;

Thomas Troyte, M. A.

U.

Right Revd. Dr. Ursini, Bishop in
Prussia.

James Vernon, Esq;

Bowater Vernon, Esq;

W.
Right Revd. *Richard*, Lord Bishop of
Winton.

Right Reverend *John*, Lord Bishop of
Worcester.

John Walter, Esq;

Robert Weston, Esq;

Henry Whall, M. A.

Mr. Samuel Wragg, Merchant.

Y.
MOST Revd. *Lancelot*, Lord Arch-
bishop of *York.*



SEVERAL Charitable Persons being inclined to leave Legacies to this Society, the Society have thought proper to publish a Form how such Legacy may be expressed, to prevent any Scruple which may arise concerning the same.

178.498
8
ITEM. *I give to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the Sum of to be applied towards carrying on the Charitable Purposes for which they were Incorporated.*

If Lands or Tenements are intended to be given, then thus:

I Give and devise all those, &c. (here the Lands, Tenements, or Hereditaments, are to be describ'd, as the Case requires) unto the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and their Successors for ever, towards carrying on the Charitable Purposes for which they were Incorporated.

Direct to William Tryon, Esq; Merchant, in Lime-street, London, Treasurer to the Society :

And to the Reverend Dr. Humphreys, Secretary, at his House in Warwick-Court, Warwick-Lane, London.

F I N I S.